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ABSTRACT

This lesson book presents the curriculum of the Rock and Water program, which aims to assist boys in their development to adulthood by emphasizing the importance of being conscious of their own power and responsibility within society. The program focuses on the process of growth to adulthood via five steps: (1) self defense; (2) standing up for oneself; (3) awareness of personal possibilities, qualities, and responsibilities; (4) the inner compass: directing personal development and forces within; and (5) the inner undercurrent: awareness of connectedness and solidarity. Lessons one through eight are suitable for both boys and girls from 10 years of age. In these lessons, the Rock and Water principles are introduced, and the pupils are taught the power of standing strong. Each lesson deals with one of the following themes: breathing strength, body language, boundaries and intuition. Lessons 9 to 13, more suitable for pupils from age 14, are gender specific and aimed toward boys. These lessons deal with mental strength and address issues of: group pressure, bullying, concentration, visualization, self confidence, the inner compass, the Three Steps Plan, and sexuality. The lesson book's appendix contains a separate lesson that focuses on assisting children in dealing with a threatening group of peers. (SD)

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Rock and Water is a publication of the Men and Boys Program of the Family Action Centre of the University of Newcastle

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contents

Rock and Water

working with boys, building fine men

an educational program centred around Safety and Integrity

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Rock and Water

The rock quality stands for the awareness of one's own possibilities and personal path in life. It experiences and accepts the tasks and responsibilities which it carries. It is conscious of meaningfulness and vocation.

The water quality stands for the insight and experience that people in fulfilling their paths of life, meet other persons at the deepest level; that essential boundaries between people do not really exist and that this deep sense of solidarity implies genuine communication as a matter of course.

Expression of thanks

I express my thanks to Richard Fletcher for having had the courage to follow his intuition and invite me over to Australia for a presentation of the Rock and Water program.
I wish to thank David Shores for the many warm talks I could have with him. I owe gratitude to the entire team of the Family Action Centre for the excellent support they have always given me. I thank my first hosts in Australia, the Willoughbies in Newcastle and the Hegarties in Brisbane, for their more than generous hospitality. Finally, I say thanks to Ian Lillico, for his cordiality and his great readiness to share his ideas with me.

In Holland, my special thanks go to Wille Straathof. She has translated Rock and Water in an extraordinarily professional way and provided me with excellent advice.
I thank Lex Bouwer for his friendliness and the application of his craftsmanship. He is responsible for the cover, lay-out and illustrations.

Rock and Water finds its roots in the defensibility project specifically developed for boys: Action and Reaction. This project was initiated and coordinated by The National Advisory Board for the prevention of sexual violence and self-defence in secondary education. My thanks go to the developers of this project. I have always considered it an honour to have been able to work with them. I also wish to mention their names and thank them for their professional contribution:
Marij Bosdriesz, secretary and policy executive of the National Coordinating Committee "self-defence for girls" (NCC), secretary of the Preventive project Sexual Violence Boys (PSJ);
Jan Kallenbach, teacher of self-defence and martial arts at the University of Amsterdam, department of Physical Education;
Lieke Ruijgers, director of the Kenau Foundation /National Support Self-defence, teacher of self-defence and karate;
Marja Reijnders, educational worker at the Kenau Foundation/National Support Self-defence, teacher of self-defence and poekoelan;
Lauk Woltring, coordinator of the project "Working with boys" (advice and methodology development), teacher of boys' welfare work, publicist, employee at the University of Amsterdam FSAD, a member of the sounding-board group Educational project Prevention of Sexual Violence;
Sandy Spil, teacher of physical education, associate of the Marietje Kessels project, a defensibility project for primary school pupils;
Charline Sangers, policy executive of the Dutch Institute for Sports and Movement (NISB).

Finally, my gratitude goes to my wife and children for their patience and understanding during the years that I have been working on Rock and Water.

Thank you all very much!

Freerk Ykema, Schagen, Holland, May 2000

Dear colleagues and friends,

It fills me with happiness and pride to be able to present to you the Rock and Water program. Pride and happiness, because Rock and Water have found their final form from a deep sense of solidarity and intense cooperation with many people in Australia and Holland.

The Rock and Water program is an inspired program. It has grown from the love of working with people and from the love of teaching. It implies the conviction that people are good above all; that help and involvement are the water for those who seek support and security on their path to self-realisation.

The road a teacher goes is one related to intuition and inspiration. Intuition in his daily relationship with pupils and inspiration when he meets problems that ask for a longer-term answer. That is how the Rock and Water program came about.

The first point of application in everyday practice was the fact that boys are often considered to be a nuisance; sometimes difficult to work with and sometimes also annoying and violent towards others. The first thoughts that came to mind were about designing a program that would solve this nuisance: a specific prevention program aimed at preventing violence, among which sexual violence, by boys.

But teachers with a heart and feeling for boys, did not feel happy with this idea. They felt intuitively that handling disturbing behaviour with the help of prevention programs, would leave the real causes of such behaviour undiscussed.
It took several years before some got the insight that boys would benefit much more from guidance and support in accomplishing their development task: the realisation of individual possibilities, the discovery of their personal path towards becoming a genuine person. A path that is characterised by meaningfulness and a sense of direction.

In designing the program, inspiration played a leading role. It caused an extraordinary creative process, a flood of exercises and insights, and - most of all - it brought a confidence "firm as a rock" that it was good. Not good in a sense of perfection, but good in the sense that the goals set out for, were blessed with receiving the riches of inspiration.

Freerk Ykema

The Australasian Context for the Rock and Water Course

In the same week recently, the Men and Boys Program in Newcastle, NSW had separate calls from a mother concerned about her aggressive fifteen year old boy, and a father who was frustrated by his primary school's attitude to his son.

The school of the fifteen year old rang first, asking for a male mentor to assist with the boy. But then the mother contacted us directly. She was fearful. Her son's displays of anger and threats were frightening. His disrespectful, violent outbursts seemed to be escalating and she was unsure of where to go for assistance. The boy's father lived in another city and, in her view, had been a poor model for the boy when they had lived together. She was unwilling to rely on police intervention because a previous "talking to" by a local officer had seemed ineffectual and because she was afraid of losing her son to the welfare system. But she was seeking support, particularly from males. The school had tried to help, but she was hoping to find other males willing to guide her son onto a more respectful path.

The father of the primary school boy was also fearful for his son's well being. Although he had been active as a parent helper and was very supportive of the school he disagreed with the school's restrictions on physical contact. When his son's behaviour was criticised, he asked to see the discipline policy. He was shocked to find that under 'Activities That Will Not Be Tolerated' by the School, 'wrestling' was listed along with 'carrying a weapon'. In his view, placing the frisky testing of strength, as wrestling can be between boys, in the same category as carrying a weapon, revealed a mistaken idea of how schools could manage boys' physicality and enthusiasm.

These two examples highlight the uncomfortable relationship between schooling and boys' physical expression. On the one hand we seem unable to redirect anti-social behaviour (including self harming behaviour) into constructive activity while at the same time we seem to make boys into discipline problems without meaning to.

These are not the only problems facing boys in Australia. Schools and parents have also identified boys' poor academic performance, their limited subject choice and their declining achievement in basic skills such as literacy as critical. These concerns come from rural and urban settings, primary, secondary, private and government schools. Our national figures bear out the distress of those in day to day contact with boys. National literacy figures show a widening gap between boys and girls commencing at Year 3. Achievement of boys in tertiary entrance tests has declined markedly while rates of serious injury, alcohol related injury, suicide and incarceration remain extremely high for boys and young men.

Many schools have attempted to address boys' needs through special programs and whole school approaches. Australian and New Zealand schools have initiated discussion programs, taking boys in groups to explore topics related to male identity and behaviour. Mentoring programs involving men from the community, often fathers, have been introduced. Single sexed classes have been trialed in a number of secondary and some primary schools. Attention to boys learning styles has also increased. At pre-school, primary and secondary levels targeted programs for boys and generic, whole school approaches to bullying, literacy and the arts have all enhanced boys' learning and improved the school for all students.

Yet few schools would claim to have fully addressed boys' needs and, as the cases in the introduction demonstrate, there are many situations where solutions are far from obvious.

One of the emerging tasks in boys' education to engage the boys to take responsibility for their learning at school. Some schools have taken the important step of asking boys for their views about the learning environment. The Men and Boys Program has assisted a number of schools in identifying boys' needs, in a way that empowers the boys to speak up to identify their own learning goals and styles and to negotiate with teachers in a respectful way for a more effective, harmonious education. A consistent request in this process when boys are asked to suggest improvements, is for more physical activity. This is not simply a call for more sport: boys appreciate any practical, physically active aspect of their schoolwork. They commonly complain of copying, reading and sitting still for long periods. On the other hand, they are keen in many cases to increase the scope of the physical challenges that they are offered. They wish to discover their own limits in physically testing environments (sometimes tackle football is seen as containing an element of pleasure and excitement that "touch footy" lacks).

Schools' evolution, unfortunately, has lead them in the opposite direction, towards longer periods of focussed concentration, and more conservative management of behaviour. With the ever-increasing demands placed on the curriculum, physical activity is often not at a premium in the schools timetable. Safety and staffing considerations have lead to increasing restrictions on activity (no running) and to discipline policies which, as in the wrestling case cited above, de-legitimise any strong contact between boys.

The Rock and Water Course, and Freerk's demonstration of the associated teaching methodology, are an important addition to the development of boy-friendly initiatives in our schools. His Rock and Water Course taps into boys' physicality, but it does not perpetuate a narrow male model. It can successfully be taught by those who would not see themselves as sporty or athletic and both men and women make successful teachers. The physicality is linked directly to social learning in a way that the boys find fascinating. But it is more than an implied connection between the karate-type exercises and the inner development of harmony, calm strength and self respect. The Rock and Water Course contains a detailed pedagogy linking the exercises to social issues such as peer pressure, bullying and appropriate sexual behaviour, that directly effect the lives of boys. These are precisely the issues that are relevant to boys everyday concerns. They are excited to be learning how to gain a measure of self control in awkward situations, at the same time, the lessons encourage them to be deeply reflective.

In the Rock element boys learn to be 'rock-like': to stand up for themselves in various situations against peer pressure. The accent is on the training of mental skills such as the rules of confrontation and the exercises focus on boundaries and intuition. These exercises are also the starting point for information and discussions about sexual abuse. Water is the second thread in the course - paying attention to the ideas and feelings of others..

The notions of independent thought and flexible communication are not simply taught as techniques however. Freerk's notion of an inner compass links the physical and mental learning to a critical issue for boys: the loss of meaning in their lives. As part of a more respectful approach to indigenous cultures in Australasia, the importance placed by Aboriginal, Torres Strait Islander and Maori cultures on the spiritual aspect of learning has been viewed with renewed interest. Those who work with indigenous young men, and indigenous communities themselves, have been keen to engage with Freerk's workshops and teaching. 'The importance of the spiritual base connectedness) and sense of purpose embodied in Freerk's work is an area of resonance between this European-focused program and the Australasian indigenous context.

Although this program is clearly an import, it is from a culture with particular similarities to ours. Like Australia and New Zealand, The Netherlands is experiencing continual economic and social change often focussed on issues of race relations, multiculturalism, public safety and relationships between men and women. Like Australasia, the Dutch community is unsure of how to view the troublesome young men on the streets and in the schools.

One of the most important developments that we expect to come from the Rock and Water seminars is a network of those endeavouring to trial the course to develop Australasian versions of the approach. While the seminars (and this manual) are focussed on a particular set of teaching strategies the goal is a future pedagogy and materials which will support boys and girls in their learning, enrich Australian, New Zealand and European cultures and inform the world wide trend to address men and boys in a more positive and community-building light.

Richard Fletcher
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The University of Newcastle, NSW
Australia

Contents page

Expression of thanks 9
Foreword 11
Contents 15
Contents of the series of lessons

The development of Rock and Water 22

The goals of Rock and Water 24
The line of development of Rock and Water in 5 steps
Human possibilities 26
Social implications 27
A sense of direction: the inner compass 30
Solidarity: the inner undercurrent 31
Morality 32
Emphatic capacity
Specific boys' problems
Gender specific pedagogics 33
The teacher 34
Rock and Water principles 35
Method: psycho-physical approach 37
Integration 38
The composition of the course
A gender specific approach or not 39
What constitutes a genuine man/woman 40
Rock and Water at a glance: a diagram

Lessons 1 to 8

Introduction to the final 5 lessons: pointing to self-realisation

Lessons 9 to 13

Appendix I: How to deal with a threatening group 158
Appendix II: Rock and Water: 4 lines of development 165
About the author 167
Recommended literature 167
Index 169

Contents of the series of lessons page

Lesson 1 **Standing strong**

1.1. Introduction 41
1.2. Introductory group discussion in which the contents and purpose of the course are explained 41
1.3. Introduction of the ritual self-defence salute rock and water 42
1.4. The first effort to standing stronger 43
1.5. Generating force from your basis: physical and mental points of attention in a confrontation 44
1.6. Introduction of the fighting attitude: what is worth fighting for?
1.7. Introduction of kiai combined with the fighting attitude: attention for expression and relaxation of the eyes 46
1.8. Standing strong in competition: Chinese boxing 48
1.9. Fitness exercises to increase strength and self-confidence 49
1.10. Conclusive group discussion: what did I learn today and what are the homework questions for the next lesson. 49

Lesson 2 **Rock and Water**

2.1. Group discussion in which the theme of this lesson is discussed and two pupils answer the homework questions of the previous lesson 51
2.2. Standing strong through swinging exercises 51
2.3. Starting to learn how to punch 52
2.4. Introduction of the Rock and Water attitude 53
2.5. Rock and Water in territorial romping (two mats) 57
2.6. Group discussion concerning Rock and Water 57
2.7. Rock and Water in verbal confrontations 58
2.8. Fitness exercises 59
2.9. Conclusive group discussion: what did I learn today and what are the homework questions for the next lesson. 60

Lesson 3 **Rock and Water in the schoolyard**

3.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson 61
3.2. Rooster-fight: balance and control 61
3.3. Pushing-hands: rock and water in a circle; what is honourable? 62
3.4. Observing each other 63

page

3.5. Punching to hitting cushions 63
3.6. Ward-off techniques based on rock and water: touch boxing 64
3.7. Rock and water in the schoolyard 65
3.8. Fitness exercises 66
3.9. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Lesson 4 **Rock and Water in personal contact**

4.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson 68
4.2. Bull-fight: rock and water physically and verbally 68
4.3. Pushing-hands fixed step 69
4.4. How do you treat people: like rock or water? 70
4.5. Bullying: a group discussion 72
4.6. Well-pulling 73
4.7. Fitness exercises
4.8. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Lesson 5 **Breathing strength**

5.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson 75
5.2. Heel-lifting: grounding and centring with breathing strength 76
5.3. Active use of breathing strength: push-ups 77
5.4. How do I stand firm: high breathing, low breathing
5.5. Psycho-physical balance: centring and grounding 78
5.6. Technical kicking: the instep kick 79
5.7. Ward-off to the instep kick 80
5.8. Closing the door: a shield for physical protection and mental control 81
5.9. Romping exercises in which rock and water and breathing strength play a part
5.10. Fitness exercises 82
5.11. Conclusive group discussion: what did I learn; handing out and discussion of the hand-out concerning 7 types of agression

page

Lesson 6 **Body language**

6.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson 84
6.2. Body language: a message to others, a compelling message to yourself
6.3. The tunnel attitude and the beach attitude 85
6.4. Balance of power: tunnel and troublemaker; visual power of the helpers 86
6.5. Group discussion: when do you offer help and how? 87
6.6. Repetition of warding off in a sparring exercise 87
6.7. Fitness exercises 88
6.8. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Lesson 7 **Boundaries**

7.1. Group discussion: introduction of the theme of boundaries in dealing with each other 90
7.2. Videoscene: "Chatting up" 91
7.3. Videoscene: "Betting"
7.4. Boundaries: feel them, set them and defend them 92
7.5. The rules of confrontation 93
7.6. Offering help: visual preponderance 94
7.7. Methods of liberation: wrist-trap
7.8. Eye-contact: sending and receiving a message 95
7.9. Proportional reacting 96
7.10. Contact exercise to practise setting boundaries 97
7.11. Pushing-hands fixed step
7.12. Fitness exercises 97
7.13. Group discussion: what did I learn today and explanation of the homework questions for the next lesson

Lesson 8 **Intuition**

8.1. Group discussion in which the questions of the previous lesson are discussed and the theme of intuition is introduced briefly 100
8.2. New ward-off techniques
8.3. Emphatic feeling of boundaries 101

page

8.4. Intuition training: intuition as an internal warning-system; 102
intuition in making and maintaining contact: self-awareness and boundary awareness 103
8.5. Intuition exercise: where is your partner?
8.6. How many people are behind you? 104
8.7. Where is the group?
8.8. Moving with your eyes closed
8.9. Boundary conqueror 105
8.10. Fitness exercises
8.11. Conclusive group discussion: what did I learn during the last 8 lessons and discussion of the final assignment

Lesson 9 Mental strength: the mind controls the body; group pressure and bullying 107
9.1. Introduction to the final 5 lessons: pointing to self-realisation
9.2. Group discussion in which the contents and objectives of the next 5 lessons are discussed 110
9.3. Pushing-hands: training the rock and water techniques, with a transfer to the rock and water attitude 112
9.4. Ward-offs starting from the tree attitude 114
9.5. The tree attitude with emphasis on calmness, concentration and visualisation; the hara attitude 116
9.6. The hara attitude in everyday life: against group pressure and bullying 118
9.7. Ward-off to the ma-washi-giri
9.8. Introduction mae-giri combined with the hara attitude 119
9.9. Mae-giri to hitting cushions 120
9.10. Fitness exercises
9.11. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Lesson 10 Mental strength: concentration, visualisation, self-confidence

10.1. Group discussion in which the theme of this lesson is discussed and several pupils answer the homework questions of the previous lesson 122
10.2. Practising the known ward-offs 123
10.3. Practising punches with hitting cushions

page

10.4. Mae-giri, ma-washi-giri and instep-kick to hitting cushions 124
10.5. Punching and kicking to hitting cushions with the emphasis on calmness, overview and control 125
10.6. Concentration exercises: concentration, visualisation, conviction 126
10.7. Group discussion with reference to the concentration exercises; use of these techniques to achieve goals in everyday life 128
10.8. Fitness-exercises 129
10.9. Conclusive group discussion in which the homework questions for the next lesson are discussed

Lesson 11 **Mental strength: the inner compass and the inner undercurrent**
11.1. Group discussion in which the theme of the lesson is discussed and several pupils answer the questions of the previous lesson 131
11.2. Sparring
11.3. Two attackers: kicking and punching to cushions maintaining overview and control
11.4. Group pressure: videoscenes "Betting" and "Joining in" 133
11.5. Group discussion about the tension between group pressure, independence and solidarity; mutual respect, homosexuality, homophobia; what makes a "genuine man"? 134
11.6. Boundary conqueror live 138
11.7. Fitness exercises
11.8. Group discussion: what have I learned and discussion of the homework questions for the next lesson; handout on sexual violence

Lesson 12 **Mental strength: the Three Steps Plan**
12.1. Group discussion in which the theme of the lesson is discussed and several pupils answer the homework questions of the previous lesson 142
12.2. Ward-offs: two against one 142
12.3. Punching and kicking to hitting cushions in a circle, maintaining overview and control 143
12.4. Introduction of the Three Steps Plan (TSP) 143
12.5. Breaking a board with one blow 146
12.6. Pushing-hands in a circle 147

page

12.7. Fitness exercises 147
12.8. Group discussion: what have I learned and discussion of the homework assignment for next week

Lesson 13 **Sexuality**

13.1. Group discussion in which the theme of the lesson is discussed and several pupils answer the questions to the previous lesson 150
13.2. Free sparring 151
13.3. Videoscene "In love"
13.4. Group discussion with reference to the videoscene; information about relief assistance authorities 152
13.5. Sexual abuse 153
13.6. Pushing-hands fixed step 154
13.7. Fitness exercises 155
13.8. Group discussioin: what have I learned in this course and discussion of the final assignment

APPENDIX I **Extra Lesson: Dealing with a threatening group**

1. Group discussion 158
2. Helping to tag
3. Composition and intention of the group 159
4. Attitudes that provoke aggression: the macho attitude or the tunnel attitude
5. Working at an attitude that aggression does not hold on to 160
6. How do you deal with calling names? 161
7. The final test: walking through a threatening group
8. Conclusive group discussion: giving a description and filing a report 162
9. Offering help 162

APPENDIX II **How do you deal with a threatening group?**

The development of Rock and Water

In the mid eighties in Holland, a program of self-defence for girls was developed. This program was a direct result of the women's emancipation movement. Changing role patterns and a growing sense of being entitled to the same rights as men, were at its roots.
The self-defence for girls program taught girls and women to defend themselves against forms of sexual harassment and sexual abuse. Beside a number of effective physical techniques, they were also taught how to become stronger mentally. This program was and still is very successful in Holland. It has become a standard subject in the curriculum of many Dutch schools. Its success is partly found in the fact that its goals had - and still have - a wide social support.

Action and Reaction

In the mid nineties a plan originated to compose a similar program for boys as well. Making the girls and women stronger and more defensible, appeared to be only part of the story. Boys, too, should be involved. They also had to learn how to cope with these changing role patterns. An essential part of this was that boys should be taught to have more feeling, understanding and respect for the boundaries and integrity of girls.
Not to make this course a mere sequel of the girls course, the following was the central starting point: boys are not only perpetrators of violence (especially sexual violence), but are also victims (not so much of sexual violence). This double role became the guiding motive for the boys course which was presented in September 1994 under the name "Action and Reaction".
The objective of Action and Reaction was the prevention of sexual violence by boys.

Another important starting-point was the psycho-physical approach. Starting from the fact that boys are foremost physical in this world, the choice was made for a course in which physical skils are taught first of all, so that from there a transfer could be made to skills that are more mentally and socially oriented.
Finally, it was understood that agression caused a lot of problems and annoyance, it is true, but that it would be wise to examine agressive behaviour and the reasons behind it. Discontent, inner tensions, insecurities and the urge to move and explore were recognised as possible causes of agressive behaviour.

From the start it was obvious that the double role was a good starting point, it is true, but at the same time it also caused much obscurity. Many teachers stressed the role of the perpretrator in their lessons too emphatically. Thinking about boys was narrowed down too easily to the idea that boys are troublesome, do not have a sense of boundaries, easily lose their self-control and have little respect for girls. In short: they needed to be changed.
The positive starting points of the program were released too easily in practice The reason for this was and is, that boys indeed attract attention with their behaviour. They express themselves - more than girls do - in an extrovert and physical way when they meet with conflicts or problems. Many teachers are caught by this exterior behaviour and are unable to see the intentions, qualities and problems that are sometimes hidden behind this behaviour.

Although the starting points of Action and Reaction were put into positive words, the program remained powerless and incapable of reaching many teachers.

Its objective "the prevention of sexual violence" appeared to be too specific in practice. Boys easily got the feeling that they should learn something because there was something wrong with them. Many teachers did not appreciate the limited objective. Although in itself the perpetrator-victim approach was meant to be a neutral approach to boys, many teachers had the feeling that this approach did not do justice to the majority of their boys. Another factor was that not every teacher felt secure in dealing with subjects that were so emphatically concentrated on sexuality and sexual violence. The older teachers had grown up in a society full of traditional role patterns. Their younger colleagues had themselves experienced the problems of a changing society, but felt inadequately capable or called upon to dedicate their lessons to a subject which they had hardly outgrown themselves.

The wide support in society for the girls course, hardly appeared to exist for the boys course. The idea was generally accepted that boys will be boys and so they are troublesome. The worst mischiefmakers and the perpetrators of sexual violence should be severely handled, and the rest of the boys would grow over "it" as a matter of course.
That boys in their growth to adulthood, in a society which shows a lot of change in traditional role patterns and relationships between men and women, need real support, was and is hardly recognized.

Growth to manhood
Rock and Water has developed from the working knowledge of Action and Reaction. The starting points of Action and Reaction were maintained, that is to say the prevention of sexual violence through a perpetrator-victim approach. However, it was imbedded in a larger context which focussed on the guidance of adolescent boys in their growth to manhood and centred around the two main themes of Safety and Integrity. The original objective of Action and Reaction was placed in a setting that would enhance the realisation of its goals.

Balance was regained. Sexual violence and violence in itself should not occupy boys, teachers, parents and guardians.Their main concern should be the boy on his way to manhood. It is about his qualities and the problems he may meet on his way. It is about the supportive roles of educators and guardians. It is also about the fact that we should determine the contents of adulthood or manhood. What is our ideal of a "real" man?
A course with this wide, positive objective is appealing to a much larger group of teachers. It connects more easily and pleasantly. It incites in-depth discussions of standards and values, which is an urgent necessity in changing and multicultural societies.

A logical consequence of these new insights concerns the lenght of the course and the age at which it can be taught.
Action and Reaction, with its limited focus on the prevention of sexual violence, aimed at boys of 14 and 15 years old. A full course existed of 6 to 8 lessons within a certain period.

Rock and Water with its wider objective, intends to guide the boys over a much longer period. In its present form of fourteen basic lessons, Rock and Water is suitable for boys from the age of 10. The first eight lessons are suitable for 10, 11 and 12-year-olds. The last lessons are meant for boys of 14 years old and over. In this way it is possible to shape the guidance of boys over a periode of 5 years.

In these 5 years, students and teachers together can build a frame of ideas and experiences in which the education and guidance of boys can be given a really positive form.

A further, logical step would be to extend the frame of ideas and exercises of Rock and Water to younger and older pupils.

The goals of Rock and Water

Rock and Water aims at the following goals:

- The program aims to assist boys in their development to adulthood and to become real, fine, authentic men (self-realisation) who are conscious of their own power and responsibility within society and the involving tasks.
- Self-realisation is only possible with the right amount of self-confidence. From this real trust in oneself grows the trust to dare and listen to feeling, intuition and the inner voice that gives direction and guidance on one's path through life. That is why the accent in this course is put on the development of self-confidence, selfknowledge and self-respect, boundary awareness, self-awareness and intuition.
- Self-realisation goes together with the development of morality. The awareness that people are really connected and form an organic whole logically implies a growing respect for people with different lives and of another opinion. It is the basis for insight and tolerance and that is why it is the starting point of this course. That is also why discussions about standards and values form an important part of the group discussions.
- A specific goal of the course is teaching the boys to deal with power, strength and powerlessness. Boys can be perpetrators of violence, also of sexual violence, but they can also be victims. That is why on the one hand they are taught to defend themselves from various forms of violence, and on the other hand they are taught to grow more aware of boundaries and crossing them.

The line of development of Rock and Water in 5 steps

It is important to keep in mind that enhancing the defensibility of boys is merely part of a larger whole. This larger whole is summarised here in 5 steps. The thread running through it is the process of growing awareness of the boys on their path to manhood.

The point of application generally is the physical exercise that trains the aspect of defensibility, but from there the connection is always sought with mental and social skills.

Boys must be made aware that these skills can and must also be trained: growing into adults is not something that just happens, but is rather a mental process of growth. Gaining awareness and insight in their own development are the central issues. Self-control and self-confidence are indispensable in this development.

Step 1 **Self-defence**

Boys (young people) learn to defend themselves against various forms of violence that they may encounter. The training of physical skills play an important part in this, but also the exercises about body language form a part. The rock and water principles are generally taught at a physical level.

Step 2 **Standing up for yourself**

Boys learn to stand up for themselves in various kinds of situations. The accent here is generally on the training of mental skills such as the rules of confrontation and the exercises with boundaries and intuition. These exercises are also the starting point for information and discussions about sexual abuse. Here the rock and water principles are generally examined and trained in mental and social areas.

Step 3 **Awareness of personal possibilities, qualities and responsibilities**

Boys are made to get used to the idea that every human being possesses his own arsenal of possibilities and qualities that determine his uniqueness.

This fact is related to the fundamental right of being and becoming your own person. Self-respect, mutual respect and tolerance find their source of existence there. From this concept a line is drawn to sexuality: understanding that every human being goes through his own development in this area as well, and that tolerance and respect make this development possible. Homosexuality, homophobia, sexual violence and sexual abuse are discussed within this context.

Besides the right to be your own person, this uniqueness also implies a double responsibility:

- every human being is held accountable in the first place to himself, to his own core essence, to developing his own qualities.
- every human being is also held accountable to society: in realising his possibilities he makes the best possible contribution to society.

Step 4 **The inner compass: directing personal development, forces within You**

Within every human being there are powers that have to be used and developed and must not be neglected.

Boys are made to become aware that these personal possibilities and qualities in a person's life appear as an inner compass that - initially at a subconscious level - gives direction to their personal path of

development.
Not only society or the group determine someone's preferences and development, but rather this strong direction indicator from within. Following this compass leads to the realisation of that which - in its essence - is already present. So, on the one hand it is important to become aware of one's own qualities, and, on the other hand, an active and courageous attitude is needed to use and realise these powers.
This self-realisation gives a deep feeling of joy and purposefulness. At the same time, these are inner beacons that are so characteristic and that increasingly light up the inner compass in a person's consciousness.
Positive thinking, positive visualisation, concentration exercises and learning to listen to their own feeling (initiution) are applied here. These skills come together in the Three Steps Plan (TSP). The TSP helps the pupil to ask himself three questions: What do I want? What positive thought or image (visualisation) may help me with it? What plan or strategy should I follow to reach my goal? (perseverance)

Step 5 **The inner undercurrent: the awareness of connectedness and solidarity**

Following the inner compass gradually leads to a deeper awareness of identity. The feeling of identity undergoes a change.
The awareness of having an individual compass that directs an individual process of development, which initially seems to occur independently and separately of others, now changes to the deeper awareness of being a part, and forming a whole, with (all) other people (and everything that is).

This leads to a growing awareness that the individual path to self-realisation, in which rock and water merge, has been a universal path that leads to the deepest insight of solidarity and connectedness and thus accomplishes pure moral acting.
Boys do know this (spiritual) awareness of solidarity and connectedness, although generally unconsciously. However, it is not connected to their feeling of identity and does not direct their actions. Here lies our chance to make them recognize this awareness as a basis for further growth.
Specific exercises as such have not been included in this course. The group discussion* is a means to share experiences and ideas about this with the boys. The inner undercurrent seems to point at a development within the boys' consciousness that would appear to be a long way off. Focussing their attention to this process of inner growth gives it a greater chance to come to full development.

Human possibilities

A program aimed at the guidance of young people on their path to adulthood must have a perspective in mind. This perspective was found in the humanistic psychology as it was developed by Abraham Maslow several decades ago. The humanistic psychology is characterised by a positive view of mankind. Contrary to other visions, humanistic psychology is less concerned with diseases, psychoses and neuroses, but focusses on the healthy, powerful,

* In adolescence, the intellectual capacity of young people strongly increases. This increase makes it possible for the adolescent to create metacognition. I.e. thinking about thinking. This form of thinking opens the way to filosofical thinking. This enables the adolescent to look at his social environment more critically and objectively. Parents and teachers are their first target. It is important for young people to be able to practise these skills and be allowed to express their opinions, without being diminished. A young child needs his parents' opinions, an adolescent often reacts aversely to them. Having to listen to someone else's opinion blocks their thinking process. The socratic method of asking questions for further explanation, on the contrary, stimulates this thinking process. Then, they are invited to think up their own arguments, and that works considerably more effective. Schools and teachers would be wise to take this into account in their education (Delfos, 1999)
In Rock and Water, the group discussions are an excellent opportunity for the pupils to bring forth their own ideas, opinions and feelings. It would be a good idea for the teacher to use the socratic method of asking questions to help the pupils in clarifying and formulating their opinions.

developing human being. Maslow** indicates this process with the term self-realisation. It offers young people, and those who guide them, a meaningful, joyful and trustful perspective.
The Rock and Water program tries to make boys aware of this inner strength and direction, without bothering them with intricate psychological treatises. That is why the concept of growth values and self-realisation are represented with the terms "inner compass" and "inner undercurrent" in the program.

After Maslow, many other psychologists have recognised (and further developed) his basic concepts as being of fundamental importance for every situation in education and upbringing. Trust in young people is a precondition for really being able to guide them. This trust forms their basis of self-confidence. Without self-confidence, the road to self-realisation is closed off!

Human possibilities, potencies which find their expression from their own power, fill a central role in Maslow's psychology. The outward form of this process is subject to cultural differences and the spirit of time, the inner process is universal.

Thoughts about boys, adulthood, meaningfulness and direction, the situations and demands of the times, each give their own colour to this so-called process of self-realisation. In Rock and Water it is placed in the context of this present period of time.
A time that is characterised on the one hand by all kinds of problems of intrapersonal relationships and of environmental abuse, and on the other hand also carries the power of a wakening sense that our society is on the verge of a radical change. A revolution which will occur in all domains; not in the least in the people's consciousness.

The idea of self-realisation forms the guiding motive in Rock and Water and is centred around the aspects of Safety and Integrity

Social implications

The process of self-realisation is very important for Rock and Water exactly because this apparently individual process has such huge social implications. It forms the ultimate justification for a program that centres around Safety and Integrity. Therefore a more extensive description:

In complete self-realisation a paradoxical process occurs: a selfrealising person experiences within his mental development that the boundaries between people, which sometimes seem to grow into huge barriers and deep gaps during the process of individualisation, are only apparent boundaries. At a given moment the experience of being cut off is replaced by a sense of Solidarity.

** Humanistic psychology: Several decades ago, American authors like Abraham Maslow, Carl Rogers, Colin Wilson, Thomas Szasz a.o. were critical towards society. They thought that psychology especially needed a new approach with a positive vision that was focussed on the whole and healthy person. In his book "Motivation and Personality", Maslow gives what may be considered his most explicit and important contribution to psychology: his theory of fundamental needs, the foundation for his ideas about man and self-realisation.
According to Maslow man is motivated by a number of fundamental needs: beside the primary needs such as food, sleep, sex and the pursuit of safety, Maslow recognises the so-called growth values: values for self-realisation. Around the same time, a similar trend developed in Europe: psycho-synthesis. Its founder was Roberto Assagioli, with followers such as Piero Ferrucci. Psycho-synthesis was characterised by an optimistic, rather spiritually coloured vision on the entire human being. It especially asks recognition for the areas of imagination, intuition, the will and meaningfulness of existence.
Contemporary psychologists, like e.g. the American Ken Wilbur, try to expand this psychology even more and create depth by giving especially the aspect of spirituality a central and meaningful place in it.

This solidarity, however, has been experienced to this moment in our society, truly and really by only a few people. Which implies that only a few people in our society have entirely realised themselves. Self-realisation can therefore not be confused with adulthood.
Adulthood could be taken as the final stage that is automatically reached at a certain age. At a certain moment a person is physically grown up and capable of making deliberate choices and taking similar decisions. The mental process which leads to self-realisation, however, is a lifelong process that gradually intensifies and enlarges the insight into one's personal awareness.
It is also a process, however, that does not get very much attention in our society, our education and our teaching. Who will lead the way if the way seems to be lost?

As a culture, we seem to have won one battle: the great technical progress that provides us with all kinds of comforts. On the other hand, we seem to have lost something very important: with our main orientation on exterior material affairs and glorification of the individual, we have lost a lot of knowledge and feeling for the inner process of growth that makes a person a Human Being.
Without the recognition of this process and its experience, man and society will remain poor despite the material riches. Inner poverty, intolerance and violence will characterise such a society.

Solidarity

The most important beacon of mental growth is probably the insight and experience that people are interrelated by millions of invisible threads and that its previous individuality with its strong experience of boundaries is of an unrealistic nature. In other words: at that moment the feeling of identity undergoes a transformation, is experienced differently and should be described in a different way. Then it concerns the experience of being unique in complete connection with a larger Whole.

The guidance and support of this process should consist of words, images and experiences which refer to this solidarity and which connect with the perception of boys. The awareness of solidarity, the experience of spirituality, are not unfamiliar to boys. In this manner, the boys in their growth to conscious personalities, will not only become aware of their own uniqueness, but will also realise they are connected to this larger Whole.
The final lessons of the Rock and Water program try to achieve this through a number of mental strength and intuition exercises, culminating in the so-called Three Steps Plan.

Self-realisation goes together with a growing awareness of mutual solidarity and responsibility. Acts resulting from self-realisation are therefore always to the advantage of society. The communal is served through the individual. Self-realisation leads to the insight that next to the mind, feeling and intuition also play an important part in making the choices that count in life.

So, we are talking about a larger sense of responsibility because the awareness of singleness coincides with the

awareness of being responsible for the development of one's own skills and qualities in order to serve society with them. One dares sail to an inner compass that indicates the right way to self-realisation and with it to serving the community. Precisely this awareness of an inner compass makes someone less dependent on his environment, whereas the direction of this compass always coincides with the needs of society.
Dr. Carl Gustav Jung said about this: "The greatest contribution man can give to society is complete self-realisation." (C.G. Jung, Collected Works, Princeton: Bollingen Foundation for Princeton University Press, 1954, XVII, 7)

So, the process of self-realisation is of existential interest to each human being and deserves a place within all educational and teaching situations as the ultimate guiding point. It is important for everyone to learn and be allowed to find his own way in this individual process. This implies that everyone should develop an inner ear and feeling for finding this way, so to speak. In this sense we can understand that people are attracted to a certain profession or a challenge in life. They feel called upon, from within, to do so. In their self-realisation they follow their specific, highest individual vocation. Being allowed to find this, implies that educators show understanding and feeling for the process and do not fix solely on behaviour, but learn to see which intention lies at its root.

The inner voice

The development of self-confidence fills a fundamental role in each human being. Having the courage to listen to and trust yourself, your intuition and inspiration, forms the way to (and goes together with) daring to listen to one's own inner voice. That is why we pay so much attention to it in the Rock and Water program.
Every human being has such a voice. It shapes the deepest feeling of self, it lives there where one retires after a busy day, and it is that which one relies on when a difficult decision has to be made. This inner voice gives direction and purpose to life. Exactly for these reasons Rock and Water starts from the idea that boys need to be put on their best foot, both literally and figuratively, to give them self-confidence, in this way as well.

In religious circles, the inner voice is caught in the concept of soul. In buddhist circles it is called "The inner Teacher". Generally speaking, not many people in our society use these concepts. We do start from the idea that there appear to be deeper layers in our psyche that give more direction to our lives than our conscious personality experiences at first. In that sense we must make a distinction between spirituality and religion. You do not have to be a member of a certain religious group to be spiritual. Spirituality is the inner experience of meaningfulness, awareness of direction and solidarity.

A sense of direction: the inner compass

Every person is unique, has specific qualities and has his own specific way to go in his development. For boys it is important to hear from their parents and teachers that exactly this singleness implies a development task: that he has internal qualities and powers which he should use and should not neglect. This development task also implies an assignment for the parents and guides of these boys. It is their task to create those chances and possibilities that enable the boys to find and go their way. A long and difficult road, which demands a lot of self-confidence and perseverance, but which will eventually lead to genuine happiness.

Transition from boyhood to manhood

In many ancient, traditional cultures a lot of attention was and is paid to the transition from boyhood to manhood. Through so-called "initiation rites", attended by a lot of ceremonies, the boy is initiated and admitted to the men's world. Such an initiation can take some weeks to months and often subjects boys to heavy tests. The boy must prove to be someone! That he can be a man and.... that, during the initiation, he can gain insight in his specific task and responsibility in the life ahead of him. Such insight functions as an inner compass, so to speak, that gives direction to the life ahead of him. In many cases this insight into the inner compass is symbolised by taking a new name. The child's name and youth are closed off and the men's world is entered with a new identity.

In our society, we no longer have this form of "initiation rites", but more than ever before, boys need certainties and guidelines in this fast changing society. They, too, want to prove that they can be men!
Therefore, it is necessary that situations and structures must be found in education and upbringing, that enable boys to discover and develop their powers, also their inner strength. That is why Rock and Water tries to create situations that challenge and confront boys, make them think and offer ways to further growth.

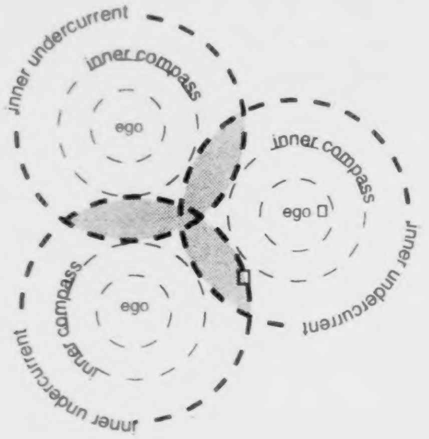
Qualities ask for development. Literally! They appear in the inner life of every human being and form a kind of inner compass. The inner voice is the needle of this compass which indicates the path along which the realisation of potential and qualities can be reached. This is the only path that leads to self-realisation.
What is potentially there, seeks expression. Someone with a musical talent will be attracted to playing a musical instrument. Someone with a talent for communication will be attracted to a job or education which will enable him to further develop his talents, and someone who is very mobile and sporting will find an education and job which enables him to develop these. The realisation of talents and qualities is an essential part of someone's personal development and leads to a deep sense of self-fulfilment.
Finding this personal path of development supposes confidence. Confidence to listen to one's inner compass. That is why it is so important that we give the boys self-confidence; that we offer them situations in which they can perform successfully; that their parents and teachers give them a feeling of trust and respect, even if they blunder terrifically.
Personal development leads to the deepest feeling of happiness and self-fulfilment. It gives direction to our lives,

adds perspective and gives a strong sense of meaningfulness.

Solidarity: the inner undercurrent

The inner compass, direction indicator of the self-realising human being, is strongly connected with the inner feeling and intuition. During the process of self-realisation, the inner compass becomes an ever stronger power with which each person learns to identify. This can be so strong, that the mind and self-consciousness can form the one identity, and the inner compass the other. (Goethe: "Zwei Seelen wohnen in meiner Brust.")

Initially, the experience of the inner compass has a mere individual character. But here, also, a new awareness gradually develops.The so strongly experienced individual character of the inner compass moves over for a deeper awareness of solidarity with other people. Then, the shocking and uplifting insight arises that all people are being moved from the same source.
Thus, the awareness of the individual inner compass gradually transforms to a new awareness: that of being part of an inner force which connects and directs people at the deepest level: the inner undercurrent.
Then, too, it becomes possible that the individual consciousness experiences its connection with a larger Consciousness.This growing Self-awareness, a synthesis of complete individuality and solidarity, makes a human being into a Human Being.



The boundaries between self-awareness, awareness of the inner compass and of the inner undercurrent are illusionary boundaries, in fact. They are not real, but are only perceived as such at a certain level of consciousness. The dotted lines characterise the fact that all parts are united as a Whole.
See also the introduction to lesson 9.

Morality

"Self-realisation brings you to the deepest essence of your being. In that being you feel connected to the rest of humanity, with everything that exists. In that being you also understand that harming others is equal to inflicting pain on yourself." (Dalai Lama: Ancient Wisdom, Modern World. Ethics for the New Millenium, 1999)

This is another reason why self-realisation can provide the best contribution of someone to society. Not only does society profit from the growth of someone's talents, but in this way also a deep sense of solidarity with all that exists grows in the individual person. Based on this empathy and sympathy, a natural morality originates. Through all times, there have been people who have expressed this being (and awareness) and have been truly joyful and serving to society. Even when their rights and security were at stake, they kept expressing their insight that people are connected to each other in their deepest essence.

That is why Nelson Mandela gained a lot of respect and appreciation for his determination in his strife for equal rights for blacks and whites in South-Africa. He commanded admiration for his understanding towards those who kept him in prison for 26 years. And he showed a morality in word and deed that was carried by a deep insight in and feeling for the mutual solidarity of people. Mother Theresa became world famous by her loving work for the orphans and other needy people. Ghandi fought his peaceful battle in India and Martin Luther King fought his in America. With his famous statement "I had a dream", he shows pre-eminently the form and strength of the inner compass.

Finally, the Dalai Lama, the spiritual leader of Tibet, travels around the world in his peaceful resistance against the Chinese predominance of his country. In his speeches, conversations and books, he also shows the same measure of insight, feeling and solidarity.

In the same way, there are many people working in education, social welfare and medical care who find the joy and strength to devote themselves to their fellow human beings from this same awareness.

Emphatic capacity

The development of this empathic capacity is of great importance. It forms an important point of attention in Rock and Water. Through the development of body awareness the deepest feeling of solidarity is formed when someone arrives at the spiritual experience of being part of everyone. The way towards it is that of personal development and this demands freedom and trust of society.

Specific boys' problems

The development of individuality during puberty and adolescence makes many boys lonely and is often characterised by insecurity, inner tensions and a lack of self-confidence. The cause of this lies in many factors. To mention some of these:

- boys grow up in a society in which traditonal role patterns are changing fast and radically, which makes it all very confusing: what is a genuine man and.... when do I become or am I a genuine man?
- boys are confronted with conflicting loyalties; standards and values within their family often clash with those of their peer group
- school, work, home and friends demand an investment of time and energy which often involve difficult choices
- boys have to do with a body that is subject to enormous changes: partly by going through short and fierce phases of growth and partly by the presence of an increasing amount of testosteron which is responsible for the strong urge to move about that is so typical for many boys
- the organisation and demands of education often clash with the boys' nature, which makes many of them ill motivated for learning and so they are more often addressed for their behaviour(al problems) than for their capacities
- the media create irrealistic images of men that boys can not live up to
- fathers often do not take an active part in the education of boys (identification object)
- identification possibilities with authentic men are very limited; women are primary agents in educational and teaching situations with boys.

However, it is a fact that the development of the child through puberty and adolescence into adulthood is a development that must be gone through entirely. A person's individuality must be completely developed to allow the realisation of personal possibilities. This development, however, needs support and guidance. Rock and Water tries to find the ways for actually giving this support and guidance, in a manner and within a context that connect with the boy's way of life. It is intended to integrate the experiences, exercises and ideas into the personality of the boy.

Gender specific pedagogics

Action and Reaction was supported a.o. by the insights of Lauk Woltring. Lauk was a member of the first develop group. He has described his ideas in his book "Dat maak ik zelf wel uit!?" (I'll speak for myself, thank you!?), a gender specific pedagogical treatise* on the power, strength and powerlessness of adolescent boys.
Rock and Water is based on these insights as well. "Dat maak ik zelf wel uit" is incorporated in the compulsory literature of the teacher training.

As Lauk Woltring's book is not available in English yet, the following needs to be said to the Australian reader:

Australian society and the problems confronting boys (young people) do not differ much from (those in) Dutch society. Statistics show a similar picture, although the problems in a number

* The essence of his work boils down to looking for good practices in the guidance of young men on their road to an adult life, developing conceptual thinking and new work and building bridges between different initiatives and concepts. Central in his work is getting a grip of the specific developmental tasks of boys because of the interaction between their nature and nurture. Raised by women with men at some distance, they grow up with a somewhat weak and/or threatened identity in a rapidly changing society that offers them little adequate structures and guidance, but at the same time demands very much of them. Energy, agression and safety are nuclear items. Looking to 'nature' in his work means looking to the different maturation of the central nervous system (slower compared to girls and less left-right connections) and different hormonal balances (i.e. the highly energetic testosterone-levels). Boys have an important task in learning how to handle their own energy and directing it to meaningful purposes. In this process they do not only need each other but also men.

of fields in Holland seem to be smaller. However, recently, Dutch society has been repeatedly startled by occurrances of brutal and pointless violence, usually committed by boys. Boys' projects that were initiated some ten years ago to prevent sexual violence, now also try to aim at the prevention of and dealing with violence in general. That is also why, in the first instance, funds were and are raised for prevention projects that aim to teach and train boys in especially those areas. From this perspective, various defensibility projects are momentarily being developed and taught.
Although very understandable, these projects miss the broader perspective. They narrow down to an approach of the problems and forget to look at the possible causes.

Statistics in Australia show that, during the last 15 years, boys have started to seriously under-achieve at school, that many are ill motivated and that an increasingly lesser number of boys move on to higher education, and that they also show problematic behaviour. The high rate of suicide among boys is also very disturbing. It is the number one cause of death.
It indicates that the paths to manhood are too difficult for many boys and probably even not to be found, and that simple prevention projects are doomed to fail. In Australia, various authors have given a clear picture of these problems and have made suggestions that really try to help those boys.
Opposite to the present Dutch approach, the suggestions of these authors do indeed aim for that which is in fact at stake: the boy on his path to (it is probably better to say "looking for") manhood.
Some of these authors are Steve Biddulph, Rollo Browne, Richard Fletcher and Ian Lillico. (see also the Recommended Literature). A reference to them is in place here as well.

The teacher

One of the most fundamental aspects of education and teaching is being able and allowed to guide and accompany young people on their way to self-realisation. Being able to guide this process implies that teachers are capable of recognising the qualities and strength of their pupils and support them in their development. It means that teachers can look through the smokescreen of undesirable behaviour and see that the behaviour is sometimes a poor effort to shape one's own identity. Teachers may not confuse the outer form, behaviour, with the inner intention.
Teachers themselves have a lot to gain by this as well. It is particularly inspiring, both for the teacher and the pupil, to be able to get into real contact with each other. That creates joy, is based on mutual trust and that in its turn forms the basis for every new contact and the further development of both pupil and teacher.

In Rock and Water, the teacher tries to find ways to make his pupils more aware of their qualities and talents and the road of development that reveals itself. Through getting acquainted with and training of the intuition and inspiration (positive thought and visualisation), the development of self-consciousness and introspection by way of intensifying their physical awareness, strengthening their self-confidence and self-control, this culminates ultimately in the Three Steps Plan (TSP).

The TSP offers a good strategy to realise simple, short-term goals, but it is also an effective strategy to clarify more essential needs and wishes. Talents and qualities express themselves in these wishes, become manifest and give direction to someone's personal development and the roads he must go to be able to realise this development.

The core essence

Someone who denies his talents and feelings, removes himself from his core essence. He becomes estranged from himself and will try to find a grip in the form of an acted identity (a mask). The stereotype male and female images that are shown in films and commercials, become important identification figures, as fake as they are. Imitation of fake leads to falseness and masks and enhances the process of self-alienation. Everyone knows the silent Marlboro-man or the James Bond type etc. and it is a pity that many boys identify with those artificial male images.

In a way, precisely this self-alienation is so characteristic for many people in our present day society. Many people in our society have a problem in finding their personal path in life and especially in our society, many people renounce their talents and feelings. This applies in the same measure to parents, counsellors and teachers.

This means that younger people cannot always identify with someone who did come to full self-realisation, living in accordance with his core essence. Someone who does live in accordance with his feelings and core essence, posesses an authentic strength which does not express the character of domination and power, but is characterised by a feeling of solidarity.

Younger people who are guided by teachers with this authentic strength, will be able to identify and connect with this strength. It is this strength which will lead them to their own core essence.

If boys lack teachers and educators who live from their core essence, it will be far more difficult for them to find their way on their own. To a certain extent, this explains why so many younger people seem to experience a sense of pointlessness and lack a sense of direction. If there is no contact with one's own core essence everything seems unimportant or senseless. That explains a flight into high-risk behaviour, alcohol and drugs, suicide and using unreal masks. They are all escape-routes. Meaningfulness can only be filled from within. Teachers have their own road of development to go in this as well.

Rock and Water principles

Rock and Water form the most important frame of reference in the course. Rock - the symbol of the unrelenting and uncompromising - and Water - the symbol of cooperation and communication. Within Rock and Water, these concepts fulfill the function of North and South, black and white, yin and yang.

For, against the background of the Rock and Water principles, all physical, mental and social skills, aspects and actions get their colour and meaning. They play their parts in dealing with conflicts, in self-defence, and in initiating and maintaining relationships. Precisely this wide range of applications of the Rock and Water principles make this unique psycho-physical approach of the Rock and Water program so successful.

In the description of the lessons, their form and direction are discussed extensively. Here, and in lesson 2 - which introduces the Rock and Water principles - the rock qualities and the water qualities are defined.

In the course of the program these principles undergo an important transformation. This makes it possible to understand and experience Rock and Water at different levels. A similar transformation of the rock and water principles also takes place in the personal process of growing awareness that makes a human being into a Human Being.

Both principles are honourable and respectable ones. The situation determines which principle had best be applied in the given circumstances.

The physical rock attitude: The muscles of the body are strained. The body becomes as hard as a rock. The breath is brought down to the belly. The feet are firmly grounded. An attack is warded off as hard and firm as a rock. The rock attitude is associated with respectable karate.

The mental rock attitude: You go your own way! You probably exchanged thoughts extensively before you came to this point, but from now on you close off for the opinions of others. The rock attitude in its most positive sense confronts you with your own opinion and point of view and leads you to the core of your being (in a spiritual sense). It is a strong weapon against group pressure.

The social rock attitude: You close off for the opinion and feelings of others. That is positive in instances of group pressure, but negative when this attitude is taken up out of powerlessness when exchanging ideas, points of view and feelings.

The physical water attitude: The muscles of the body are relaxed as much as possible but there is a very strong alertness and consciousness in the entire body. The breath is brought down to the belly and there is a strong focus of attention and feeling for contact with the ground. The belly is clearly experienced as the centre of action. In an attack, the strength and movement of the opponent will be gathered and deflected in a flowing, yielding movement. Anticipation, contact and feeling for the opponent and great flexibility are characteristic for the water attitude. This physical connection can best be illustrated by the so-called pushing hands (also called sticky hands or physical communication). The water attitude is associated with e.g. tai-chi and ai-ki-do.

The mental water attitude: there is a strong awareness of one's own feelings and ideas but there is also attention for those of others. From a sense of self-confidence arises the possibility and readiness to cooperate and share with others. Introspection and exchange of ideas is characteristic for the water attitude.

The social water attitude: This one logically does not differ much from the mental water attitude. Communication and solidarity are its centre.

Transformation of the apparent opposites Rock and Water

In the first part of the Rock and Water course, rock and water are presented as two separate poles: the two attitudes from which you can choose in cases of conflict and so on.
In the second part of the course the Rock and Water principles undergo a transformation. Then it can be understood at a deeper level:
Rock is then identified with a growing awareness of one's own personal core and related strength. This awareness leads to the experience of one's own personal path of development, indicated as the inner compass, and the tasks and responsibilities that go with it. This awareness, which appears gradually in the form of a mental process of growth, actually does not lead to an exclusion of "others", but awakens the awareness that individual boundaries are only apparent boundaries. This awareness is represented in Rock and Water as the awareness of the inner undercurrent. In its highest (most mature) stage of development the rock meets the water: then solidarity is experienced along both attitudes, as the most essential part of existence. It is this solidarity that makes the Rock and Water principles the Leitmotif of the course. Thus, the approach of safety and standing up for yourself is transformed to the awareness of solidarity and communality and respect for one's fellow being.

Method: psycho-physical approach

The training of physical skills is the start of the course. They function for the participants as a possible starting point for the awaking and shaping of attitude and behaviour. Both the physical, mental and social aspects are mutually connected as systematically as possible, and offered in a meaningful context. Feeling, thinking and doing are constantly connected to create an optimal integration.

In this context, it is very important that the boys should learn to know the meaning of "standing in your basis". This means that the boys learn to stand calmly and strongly, with their breath (centered) relaxed in their bellies and maintained there, and that their feet are in firm and conscious contact with the ground (grounding). From there it is possible to make a connection with "being in your basis". This means that you are able to make contact with the outside world from your calmness and uniqueness and have found your own path to go.

Physical skills are easy to teach. Making the connection with mental and social skills are not so much a matter of course, which is to say that generally this is not given much attention in our education. That is understandable. Physical aspects are exterior, visible aspects which are easily corrected.
Mental aspects belong to the inner world; they are hidden behind the attitude and behaviour of persons so to speak, and therefore more difficult to influence. This does not mean that this aspect should be considered less important in the course. On the contrary! It is the pivot on which everything turns. The point is that boys should become aware of personal motives and attitudes, behaviour and role patterns. They form the basis of a process of awaking and self-development.
The physical exercises are the starting point that offers possibilities to go into the social and mental aspects connected to these exercises. Means and goal are then presented and experienced as a whole.

The course is confronting at all three levels mentioned: at the physical, mental and social level. Teachers who have attended a specific training, may be expected to show their students the way. This will not be too hard in the area of training physical skills: the simple forms of self-defence. However, showing their students the way in their personal development asks a lot more from the teacher. On the one hand it demands great involvement and on the other hand it asks for experience and knowledge. Knowledge which in the first instance must be deduced from the teacher's own experience in growing up and becoming aware of his own strength and tasks.

Integration

The course intends to accomplish the integration of what is learned into everyday life. This is achieved by:

- the psycho-physical didactical and methodical approach
- holding group discussions
- giving so-called assimilation tasks (on paper) at the end of every lesson
- giving the central points of each lesson (on paper) at the end of every lesson
- having the students make an essay at the end of the course in which a number of assimilation tasks are included.

With reference to the psycho-physical and methodical approach, the following:

- All kicking and punching exercises are excellently suitable for the training and development of self-control: for, every action is initiated and controlled from the basis. Calmness, control and overview are central to it and are therefore constantly emphasised and trained.
- All romping exercises, such as the various pushing-hands exercises, lend themselves perfectly for the introduction and development of the rock and water principles. From these physical experiences, connections can be made to mental and social skills.

The composition of the course

In composing the course, a clear line has been chosen. It goes without saying that we start from simple, psycho-physical skills and build up to more difficult, complex ones.

The course exists of thirteen lessons and a separate one. This separate lesson "How do I deal with a threatening group?" can be fit in at almost any arbitrary place. It can be found in the Appendix.

Lessons 1 to 8 are suitable for both boys and girls from the age of ten years old. In these lessons the Rock and Water principles are introduced and the pupils are taught the power of "Standing strong". Each lesson deals with one of the following themes: breathing strength, body language, boundaries and intuition. The lessons on boundaries and intuition give the opportunity to inform the pupils about sexual abuse.

Lessons 9 to 13 are more suitable for pupils from the age of 14 years old, for two reasons.
In the first place because these lessons pay more attention to sexuality, homosexuality, homophobia and sexual violence. Many adolescents start dating at this age. Information about sexuality and exchanging opinions and feelings, connects to their experience of life.
Secondly, because adolescents at that age are able and must learn to look ahead. They have to learn and discover and develop their own qualities. They must recogise and experience the importance of having goals and a direction in their lives. They have to learn which strategies lead to success and which do not.

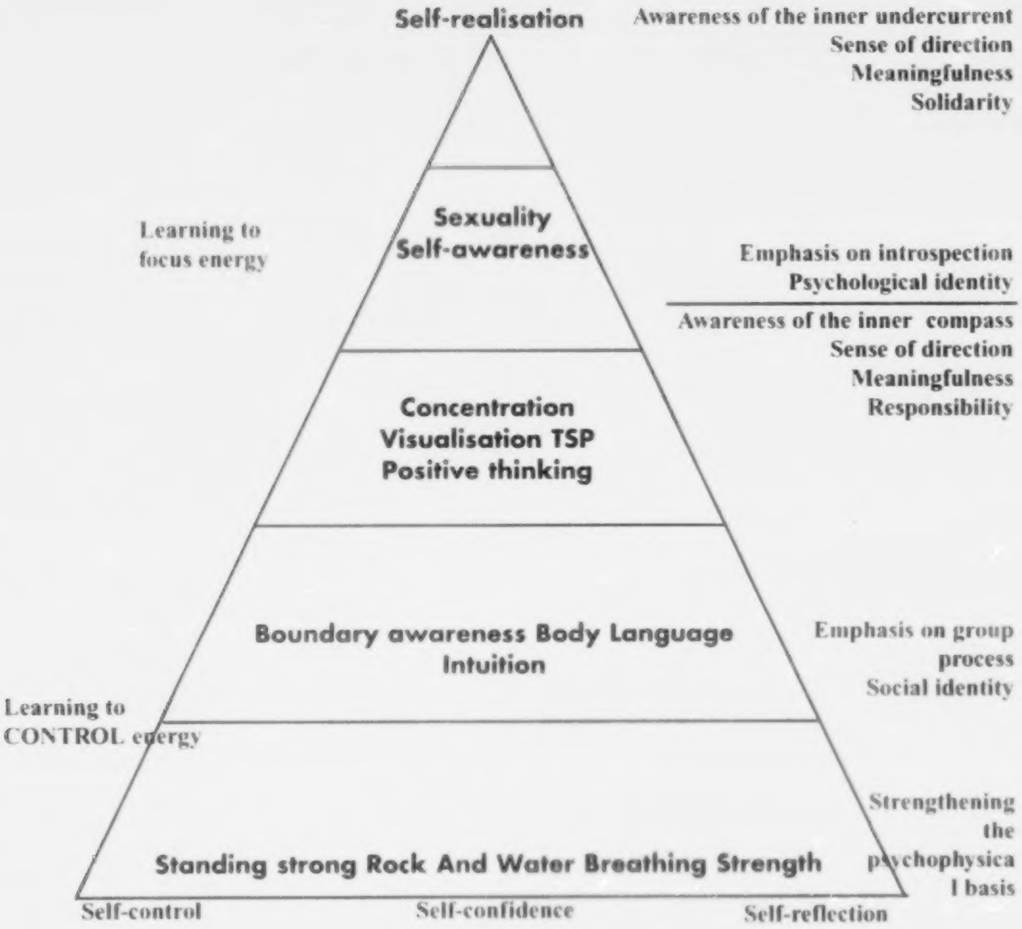
Lessons 9 to 13 are gender specific and therefore aimed at boys. It is to be recommended to offer the girls a similar program in which there is room to teach a number of effective defence techniques. The fact is that these are not part of the boys program. The mental power training and learning how to work with the Three Steps Plan may well be fitted into the girls program.

A gender specific approach or not

Rock and Water has been developed as a specific boys program. However, by broadening the objective to offering help and guidance in the process of personal development centred around the themes of Safety and Integrity, large parts of the program appeared extremely suitable for both boys and girls. Girls can follow the same program. Where the text reads "boy(s)", in many cases "girl(s)" can be filled in as well. This is not to say that a gender specific approach would not be preferred.
Working with separate groups of boys and girls certainly has advantages. Some parts, surely those concerned with group discussions, would best be done jointly. It depends on the flexibility of the school organisation whether working with separate groups of boys and girls is feasible. Lessons 9 to 13 should be taught in separate groups, especially in the interest of the girls.

What constitutes a genuine man/woman?

A genuine man/woman is someone who has the courage to follow his/her feeling and learn to go his/her own way and take on the responsibilities which he/she may meet on this way.


Self-realisation
Awareness of the inner undercurrent
Sense of direction
Meaningfulness
Solidarity
Learning to focus energy
Sexuality
Self-awareness
Emphasis on introspection
Psychological identity
Awareness of the inner compass
Sense of direction
Meaningfulness
Responsibility
Concentration
Visualisation TSP
Positive thinking
Boundary awareness Body Language
Intuition
Emphasis on group process
Social identity
Learning to CONTROL energy
Standing strong Rock And Water Breathing Strength
Strengthening the psychophysical basis
Self-control
Self-confidence
Self-reflection

Rock and Water at a glance: a diagram

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Boys course lesson 1 Standing strong

1.1. Introduction

The teacher may choose to start the course with a group discussion (see 1.2.). It is also very well possible that the teacher has informed his students in advance about the nature and size of the course. This may have been done by giving an introductory letter to the students to take home to their parents/guardians, in which the contents and goals of the course are described. The same letter can be sent to the Board of Directors, the management team, colleagues and may be published in a school bulletin or school paper.

Some preliminary practical considerations:
In martial arts, in which this course has its roots for a considerable part, it is customary to train barefoot because of safety precautions. Surely, when we start with kicking techniques and sparring, shoes are out of the question. From the very start, we have to create an atmosphere and environment of safety. Each lesson with a clear structure, with moments of rest and concentration, is the first thread running through the entire course. Bare feet form part of this safe environment. They also give a specific unique character to the lessons. They become lessons with a face of their own and with clearly described specific goals.

It goes without saying that we wish to teach boys how to stand more firmly, both physically and mentally. This really standing strong shows to better advantage when the boys are confronted with their own natural way of standing. This will not work if they wear firm rigid shoes that inhibit the real and natural contact between feet and ground.

1.2. Introductory group discussion in which the contents and purpose of the course are explained

The teacher may design this group discussion as follows:
"The last few years, the newspapers are filled with violence. Violence of all kinds. Severe physical violence, sexual violence, mental violence and so on. A number of years ago, a course has been developed to teach girls how to defend themselves against boys or men who bother them. Nothing was done for the boys, because everyone considered them as the perpetrators of this violence.

Well, they were right. The largest part of all violent criminal offences are committed by boys. But on the other hand, boys are also quite often victims of violence. They are also victims of sexual violence, not by far to the same extent that girls are assaulted. But, boys can be perpetrators and victims.

For that reason, we decided to develop a course for boys, which will enable them to defend themselves on the one hand, and will teach them on the other hand to deal with conflicts and problems in a way different from beating about or running away moping. If something is not to your liking, you can learn to deal with these problems in a

more effective manner. Beside a number of simple defence techniques, you will also learn a number of simple communicative skills.
We will do specific exercises, hold a number of group discussions and play a video with some recognisable situations.
In short: you will become stronger and more skillful; you will learn how to cope with conflicts and agression; you will learn a number of social skills; you will learn how you can develop your qualities to the maximum; you will gain more insight in and control over your body, your emotions and your thoughts. This certainly also implies that you will have to learn and look critically at yourself!

Because we want you to think about yourself and about the exercises and put the things you learn here into practice, you will get a number of questions at the end of each lesson to prepare for the next one. At the end of the course you will compile the answers to these questions into an essay."

After this explanation, which will largely take the form of a monologue, the students will be presented with the following questions to start up the group discussion:

- What do you consider as violence and in what forms do you encounter it?
- Have you ever been a victim of violence, or a spectator? And a perpetrator?
- What forms of violence do you meet with at school or in the classroom?
- Is bullying a form of violence, and what is its effect?
- What do you need to be able of to arm yourself against violence? Etcetera.

1.3. Introduction of the ritual self-defence salute rock and water

The teacher explains to the boys why there is a salute in these lessons and explains the greeting ritual as follows:

The salute
In saluting your opponent/partner, you show him respect. The salute also expresses that you will stick to the established rules of the game. In these lessons, this comes down to the simple fact that you say: "We shall not hurt each other!"
Greeting works as follows. Both partners take positions opposite each other. They face each other and maintain eye-contact while making a slight bow from the middle.
They make a fist of their left hands. The fist represents the Rock element, which stands for strength and inflexibility. The fist is brought to the heart. This means that things concerning the heart will be defended. The right hand palm covers the fist. It is ready to shake hands with someone: a sign of friendship, respect and communication. The right hand represents the Water element.

In principle, every lesson is started by sitting the students down in a circle like in judo (on the knees, the feet flat under the bottoms). Then the hands are placed in the way described above and everyone makes a slight bow.

1.4. The first effort to standing stronger

Our language is rich of references to the mental significance of standing strong. Various proverbs and expressions indicate that standing strong on your legs is related to mental strength. For instance:

"Dig in one's heels." (not giving in)
"Keep to one's feet." (persevere)
"Stand on one's own feet/legs." (be independent)
"Stick to one's point." (maintain one's stand)
"Upset somebody." (bring somebody off balance)

These phrases show the importance of being able to stand strong. But, this is something that needs to be learned, and usually by trial and error! How to stand strong is actually learned by falling down or by nearly falling, so by training the feeling for balance.

And pay attention: our students will notice that, when they learn to stand stronger physically, they will harvest mentally. Indeed, standing strong becomes being strong, which means that it will increase their self-confidence. Properly speaking, this is the guiding thought of every martial art.

This manner of standing will enlarge the boys' self-confidence and they will greatly benefit from this when they find themselves in a conflict situation. This attitude not only radiates strength, but calm as well. Strength, control and relaxation are the characteristics of this attitude. In the martial arts this attitude is also called the **hara attitude**.

The hara is the centre of strength of the body. This centre is situated around the centre of gravity of the body. In every movement, the force that starts from the feet, is enforced by the hara and brought out through the arms and hands. When resting, the breath is collected in the hara.

So the hara is the centre of strength and of rest. It is a point every martial artist is always conscious of. In moments of fright, tension or unrest he will always try to connect his breath - and so his rest - with this point.

Exercise 1 Swinging on one leg to improve the feeling of balance and of standing strong

Standing in a circle, enabling everyone to see each other, every boy is swinging one leg slightly forward and backward. When the feeling of balance grows, the swinging movement can be made larger.

"Always swing the same leg (so far), do not change legs."

The points of attention given by the teacher refer to the foot-ground-contact (the grounding) and the relation between foot-leg-belly, as this is the physical basis that will play a central part in the course:

"Imagine that your foot is stuck to the ground."
"Your foot grows as big as the entire gym floor."
"Your belly is the central point which is most important."

After a minute of swinging, the swinging leg is put at shoulder width beside the standing leg. Now the teacher asks the following questions to intensify the attention and feeling for the way of standing:
"Do you feel the difference between the swinging leg and the standing one?"
"Does one leg seem to have become longer than the other one?"
"How does the foot-ground-contact of the swinging leg compare to the standing leg?"

The conclusion will be that everyone has a sense of standing crooked. Fine! It means attention has risen for something that has never had attention before: the art of standing. We are going to bring everything back to normal again by having the students stand and swing with the other leg for a minute and after that having them feel if things are more in balance.

This first form of attention right away has the psycho-physical implication that will characterise the rest of the course. For ..... how does standing strong feel? If you were to be pushed now, you would be able to resist this better, both physically and mentally. Try this with each other. The teacher sets the tone by showing it with one of the students. The student will probably bend away from his middle but his basis, i.e. feet-legs-belly as a whole will remain in position. At least, when he is pushed against the shoulder.

The entire range of exercises looks like this:

- Swinging on one leg, feeling and mentioning the differences; swinging on the other leg; feeling and mentioning the difference of standing strong.
- Form pairs with your neighbour and take turns in pushing each other slightly to test your grounding.
- Now walk around for a bit and when I say "stop" you stand still immediately. Within three counts you will stand as grounded as you are standing now. Have a try! "Stop! .. 1, 2 and 3. Now you are standing as grounded as before.
- Once again, but now you stand strong as soon as I say "Stop!"
- Once more, but now you will also maintain your firmness while walking around.

1.5. Generating force from your basis: physical and mental points of attention in a confrontation

Although the previous exercise can be an important eye-opener for many boys, the exercise may be skipped to start with the following one: generating force from the basis.

The feeling for one's basis is then intensified by engaging the boys in a form of competition that will be familiar to them. From the centre line of the gym, they must try to pull each other across a line that is three metres behind them (e.g. the attack line of a volleyball field). Each boy finds himself a partner of more or less equal strength. They will make two rows. Then:

Exercise 2

"Grab each other's hands/wrists firmly, bring your body backward, exhale a little and fix your breath in your belly, employ your bodyweight well and slowly build up power from your basis. First half your strength and then gradually more to full strength."

Those who do not generate strength from their basis but from the shoulders will lose. So: use your basis!"

Pay attention: many boys will lean backward so far that their bodyweight will come behind both their feet, which is outside their basis. When their partners let go, they will irrevocably lose their balance. Have the boys try this a couple of times. The moment the teacher says "let go", the boys will let go of each other's hand. Teach them, therefore, to stay within their basis (feet) and not to have their balance depend on their partner. This is the right moment to draw a parallel with other forms of dependence: following, not having an opinion or being afraid of showing it.

Let the boys try this out first: experiencing each other's strength and the moments of loss of balance! After that the partners change by moving up one place in the row.

Exercise 3

The contest starts again. Let the boys pay attention to their footing. They will probably stand in a good position automatically, with good grounding and power assembled in the belly. It is a natural position when you want to generate force. This position matches with a fighting position in which good rooting and balance is required. That is good, because in this position they will have to learn to push and kick, to defend and attack. A number of partner changes.

Exercise 4

Again partners are changed and the teacher draws attention to a number of mental basic aspects which will now play a role at the moment you meet a new partner/opponent, a partner you have not picked yourself! The following questions will present themselves:

"What is your attitude? Do you give yourself a chance or do you give up right away? Do you take the underdog position: chin down, evasive eyes, and do you let yourself be pulled away? Or do you go for it: face your opponent, bluff, make yourself bigger, and start explosively to get the better hand?"

Exercise 5

It is possible to arrange a little competition with this form of training. The winners move to the left and the losers to the right. After three rounds only a handful of winners remain who can play the finals in the middle of the gym, surrounded by the other boys. The spectators focus on the technical aspects of the "fight". Winning or losing is only part of it, performing a technically good match is equally important.

The entire range of exercises looks as follows:

- Generating force from the basis in which the body's centre of gravity stays within both feet. Increasing the sense of basis. Learning to stand on one's own feet instead of leaning on the other.
- Partner change. Trying to pull each other across a line. Physical pointers.
- Partner change. The same exercise, but with mental pointers.
- Optional: competition.

1.6. Introduction of the fighting attitude: what is worth fighting for?

The fighting attitude consists of a wide step-forward-position in which the left foot is forward if the boy is right-handed, so that the right hand can give the strongest punch. The left fist protects the face and the right one is held slightly lower in front of the chest.

It is very important that the boys get used to this posture. For this is the starting position in which to defend themselves but also .... the position to return to after every action. The intention of the moment determines whether this posture represents calmness or alertness.

The expression of alertness is an important point of attention. A technically correct fighting posture without alertness, spirit or conviction is of little value both physically and mentally. Show the boys these differences and have them practise it. It reveals to them the importance of their body language and position and .... of those of others.

This fighting posture confronts them with the choice to be made: do I defend myself and my principles or not? And if so, this requires a solidarity of mind and body. I have to stand strong, bring my breathing down to retain my calmness and be prepared not only to receive some blows, but also deal a few.

This is an ideal moment to ask a very important question: "What is worth fighting for, and what is not?"
"Are any boys present who are willing to fight over anything?"
"Can they tell about what goes on in their minds when they get involved in a fight?"
"Does this have anything to do with a loss of self-control?"
"Does it take you by surprise or do you feel it coming?"
"Would you like to be able to control it, and if so, what do you think you need to get there?"

1.7. Introduction of kiai combined with the fighting attitude: attention for expression and relaxation of the eyes

Now we are going to combine the fighting attitude with the kiai. The kiai, the so-called fighting-scream, is being used for a number of reasons:

- It reinforces physical strength because it goes together with an explosive exhale.
- It reinforces mental strength enormously. After all, with a kiai you show your inflexibility and strength.

You come forward (explosion) instead of drawing in your horns (implosion). It enlarges your self-confidence.

- The explosive exhale brings you back in balance. In this way, feelings of frustration and fear will be canalised and controlled.
- The opponent will be impressed by such a kiai and lose his balance (both mentally and physically). This could create an important moment for a decisive action. It gives you the opportunity to make a choice for either a fast attack or a quick runoff.

Pay attention: In a conflict, a first requirement is always to maintain self-control and balance. When using a kiai, it is a good strategy to bring your opponent out of balance. He will first need all his attention and energy to regain his balance. This offers an opportunity to start an attack. Keeping your own balance is always important!

Exercise 6
Make an explosive movement supported by a kiai, for example a punch from the fighting position. First all together, then one by one (a sound wave).

Exercise 7
The boys are walking criss-cross around the gym, with a sense of basis (which means that they breathe from their bellies and have a sense of grounding). At a signal they jump into the fighting attitude with a loud kiai.

Exercise 8
The same, but now you take your fighting-position facing another boy who happens to be closest to you. With an explosive kiai and flaming eyes.

Pay attention: The eyes play a crucial part during the course because in alle kinds of interaction and in self-control they are a major link. In each interaction you have to look someone in the eyes. They can be soft and friendly eyes but also flaming eyes, or quiet eyes radiating inflexibility.
There is a lot of communciation in the eyes. For example, consider the eye-contact of two boxers before they start their fight. And how about the eyes of two lovers?

Immediately after the explosive kiai with flaming eyes the boys get the assignment to find back their calm in their basis. Which goes like this:

Relaxation exercise
"Aaaaaand at ease. Lower your breath to your belly. Feel the ground below your feet. And.... relax your eyes. Make them soft and quiet. Feel how the increasing calmness of your eyes flows through your body. Let all the tension in your body flow into the ground."

The attention for relaxation with a special focus to the eyes will be of great importance throughout the course!

Note: Many boys think it is cool to hide their emotions. They use a fathomless, emotionless gaze. Without rejecting this, we can draw their attention to the important communicative aspect of the eyes. "You won't look at your friends in this way, I hope?" Moreover, with the strength of your eyes alone you can stop a person. This will be practised in lesson 7 with the boundary exercises.
Hiding yourself behind your eyes clearly has a number of disadvantages.

Exercise 9
From this fighting position the first principles of punching may already be introduced. A description of the basic principles can be found in lesson 2 (item 2.3.).

1.8. Standing strong in competition: Chinese boxing

Chinese boxing is a form of training in which a combination of breathing strength and flexibility are a precondition, as well as a relaxed grounded stance, low breathing and force generating from the feet and belly. This makes you clear, alerted and yet calm. Sometimes you are all water (when the other attacks) and sometimes you are rock for an instant, without losing your basis. However, you will experience that the rock attitude makes it rather easy to lose your basis. The rock and water aspects are central in the following lessons.
This playful exercise is very popular with students. It teaches them fairly quickly the great importance of being able to stand grounded, strong and relaxed.

Exercise 10
Chinese boxing goes like this:
Two pupils are facing each other at about a meter's distance. Feet parallel at shoulder width and both arms bent halfway with the palms towards those of the partner. The aim is to get the opponent off-balance by tapping against his hands. As soon as he moves one foot, the other gets a point. Pulling away your own hands, so that your partner hits air and probably loses his balance, is allowed.
Point of attention: The force is generated, as always, from feet/legs/centre. It is aimed upward instead of forward. As your shoulders are connected to your trunk by a specific joint construction, an upward component is changed into a forward component. However, this must never pull you away from your basis.

By sifting winners and losers every couple of minutes, it is possible to start a final round after ten minutes or so, in the middle of the gym surrounded by spectators. Ask them: "See why these boys were able to reach the finals. What is it that they do so well?"

1.9. Fitness exercises to increase strength and self-confidence

The teacher may choose to reserve time in each lesson for a fixed block of fitness exercises. They should be chosen in a way that makes a clear connection with the defence techniques. For instance:

- Rope-jumping (10-20-30-40-50-60-50-40-30-20-10 seconds)
- Push-ups with attention for technical performance.
- Exercises for the abdominal muscles in pairs (feet interlocked, arms across the chest, lower the trunk close to the floor and come up to an almost full sitting position from there)
  It is possible to fix a number of tangible practice targets in this first lesson. These may be the same for the entire class, but may also differ individually. Depending on the starting level of the pupil, he sets his targets in consultation with the teacher.

For example:
John
Rope-jumping: 120 times in 1 minute
Push-ups: 30 times
Abdominal exercises (curl-ups): 30 times.
This means that the pupil must do his exercises at home every day. A challenge for self-discipline and perseverance. Every Rock and Water lesson the teacher reserves time to repeat and increase this exercise program. During the final lesson he checks whether each pupil has achieved his target.

1.10. Conclusive group discussion: what did I learn today and what are the homework questions for the next lesson.

Every lesson is concluded with a short group discussion. Its purpose is to look back on what the boys have learned and how they will apply this in their everyday lives. The questions asked are important because they intend to integrate what has been learned into their personal development. This integration is known to be rather difficult with boys.

A second way to promote this integration is by handing out a number of questions that refer to the previous lesson. Time is reserved in each next lesson to discuss the students' answers. At the end of the course all the answers must be compiled in an essay. This assignment is handed in and commented and graded by the teacher.

In the resulting group discussion, try to make a link between Chinese boxing - in which the force of calmness and alertness prevails - and everyday life. "In which situation could you benefit from standing strong?" Answer: in a quarrel or a fight, or when you are nervous or feeling insecure, etc.

Questions to lesson 1

During the Rock and Water lessons you will learn how to stand up for yourself. This means for instance, that you learn how to defend yourself when you are attacked, but it also means that you learn how to express your own opinion in a calm manner when you have an argument with someone.

The Rock and Water lessons make you stronger and wiser. You will get to know yourself better by the exercises we are doing, and through this you will also get a better understanding of the others.

Violence occurs in all kinds and measures. We will discuss them and learn how to cope with it. There is rough physical violence, but there are also kinds of violence that are less obvious, but which cause as much pain, like bullying. Another form of violence is assault and rape. These we call sexual violence.

Answer the following questions:

1. What do you consider to be violence?

2. In which forms have you met violence?

3. Have you ever been a victim of violence?

4. Did you ever see a girl threatened physically by a (group of) boy(s)?

5. In what kind of situation do you feel safe; what do you need in order to feel safe?

In this lesson you have learned to "Stand Strong". We also call this "standing in your basis". When you "stand strong", you keep your breathing low in your belly and you put your feet down firmly. You feel the ground below your feet. In moments of tension or threat, this standing strong gives you an advantage. You will feel stronger and more self-assured. And the people around you will notice this!

6. In which moments do you think Standing Strong will help you?

7. Describe a situation in which you have applied Standing Strong.

Lesson 2 Rock and Water

2.1. Group discussion in which the theme of this lesson is discussed and two pupils answer the homework questions of the previous lesson

2.2. Standing strong through swinging exercises

This lesson is started by strengthening the sense of standing strong. As lesson 1 paid extensive attention to this item, this introduction serves two purposes: on the one hand as a warming-up and on the other hand as a repetition of the most important points of attention concerning standing strong.

Exercise 1 Parallel swing

The pupils are standing in a large circle. With their feet firmly planted at shoulder width, both hands are brought up after which they are swung down alongside the body in a relaxed way. This movement is repeated several times.

The movement, speed and rhythm, is directed from the basis, this means that feet-legs-belly control the movement. The effect of this movement is that the pupils get a better feeling for standing strong. The breathing automatically lowers to the belly and the feet-ground contact is intensified. To get a maximum effect from this exercise the teacher gives the following directions. A collective tempo is maintained.

- Let your legs determine the tempo, not your arms.
- What do you feel in your belly when your arms are pushed up by your legs? Answer: the abdominal muscles become tense. Feet-legs-belly as a whole work together and provide the greatest strength.
- What do you feel in your hands? Answer: the hands get warmer or start to tingle.
- Stop swinging and feel how you are standing. Do you notice that you are standing stronger than before? Try to name the difference.

In this way we focus the boys' attention to their own bodies which means that we try to improve their body awareness. This is important because self-control mainly consists of awareness and control of the body.

Self-consciousness is largely synonimous with body awareness.

Boys must learn to get a feeling for their body to be able to control it effectively in conflicts and other difficult situations. Such situations may be a heated discussion, a lecture in front of the class, a fight, but also a situation concerning sexuality.

The first sexual contacts of boys are on the one hand characterised by a lack of capacity to feel with their partner, and on the other hand by loss of self-control. In lesson 13 this is represented by the video scene "In Love". The central theme in this video is the fact that a boy, although he is in love with a girl, rapes her anyway because he loses his self-control.

2.3. Starting to learn how to punch

The boys are standing criss-cross around the gym facing the teacher and taking their fighting posture. From this posture they learn how to punch. First with the left fist.

There are some points of attention:

- Show what a fighting-fist is like (fingers bent to a maximum, the thumb bent over them).
- The pulse is held in a straight line (the first two knuckles will hit the target).
- Punching is an outgoing movement, so it is supported by an exhalation: "You blow your fist away."
- Pay attention to the connecting line foot-hip-centre/hara-shoulder-fist with a smoothly moving pelvis in combination with good grounding.

First we start to punch slowly and alternating left and right with some technical corrections. After this we will increase the speed of the exercises and we will pay some attention to the flexibility and explosiveness of the movement.

Left is a short, fierce punch which is directed and supported by the pelvis, but has less massive force than he right one. The right, on the contrary, has to overcome a larger distance, is more easily warded off and is therefore a bit more risky. As the bodyweight supports the right punch longer, it has more power.

Exercise 2

1. The teacher counts: 5 times left followed by 5 times right
   "Feel the difference between both punches concerning speed and massiveness."
2. 4 times left and the fifth will be a left-right combination
3. as before, but now supported by a kiai on the left-right combination.

Exercise 3 (with partner)

Form pairs and punch with a relaxed fist to the open hand of the partner.

- Repeat the salute in pairs. Point to: stick to the rules of the game, respect each other and the agreement: we will not hurt each other.
- Return to your basis after each punch. Physical control is the key to self-control.
- Teach the difference between a hard "rockfist"and a relaxed, heavy "waterfist". Let the boys first experience this in their own open hands. Notice that a rock fist causes a rock reaction. A hard action calls for a hard reaction. It is important that the boys realise and experience these fundamental dynamics.

1. First, on count, alternately left, right and combination
2. At their own speed with left-right combinations
3. Now with both hands up
4. The partner moves forward and back, so that the other boy has to adjust his position by moving his feet
5. Change of partners.

!Watch out: During this exercise there will be boys who punch too hard, so they are crossing the boundaries of their partner. Instruct the boys to say "stop" when this happens, stand firm, after which they state their objections and explain how they want to practise further.

Supporting exercise 4
Some boys will lose their basis easily when they punch. Especially with their right fist. That is why we have them experience when they do and when they do not punch from their basis. Exercise in pairs:
Punch with your right fist and leave it there. Your partner grabs your fist and tries to unbalance you, slightly. If this works, you were no longer in your basis. If you are able to withdraw from the pulling power, you were well grounded.

Supporting exercise 5
It is important that the punches are started and supported from the pelvis-legs-ground contact. To learn and feel this, we do the following exercise. We need pairs here as well.
A pushes his fist against the open hand of B. He pushes back slowly. This stimulates A to generate strength from his basis. After this exercise, A gives slight punches on B's open hand to see if the movement is really supported from the basis.

2.4. Introduction of the Rock and Water attitude

A very important connecting thread in this course is teaching the boys with which attitude they can approach a conflict situation. Most of the boys are very limited in their ways of dealing with difficult situations. One will easily start to sulk or fight, another one will draw in his horns or even run from the scene.

We want to teach the boys that there is a third possibility, one which is often much more effective, that is the way of communication. This implies: being able to reveal one's own point of view in a clear, controlled manner which corresponds to the situation they find themselves in. So, the situation is partly decisive for the kind of reaction. Therefore, boys must be able to "read" the situation properly. And to be able to do so, they will have to be and stay calm during a conflict. Calmness is an important precondition to notice the body language that usually occurs with a loss of self-control. In other words, being able to stand strong and relaxed.

The traditional fight or flight reaction pattern is seldom an effective way of solving a conflict.

We teach our boys that there are two basic attitudes which they have to be able to use during a conflict. In fact, this is a bit of communicative training.
These basic attitudes are: the rock attitude and the water attitude. Depending on the situation, one of these two is engaged. Because of its communicative character, the focus in the first part of the course will be on the water attitude. But, it is also important for the boys to be able to apply the rock attitude well and in a controlled manner.

According to the didactic starting points, we first clarify both attitudes by means of the physical skills of rock and water. We will notice that here, from the very start, important communicative aspects play a leading part.

The physical rock attitude: The muscles of the body are strained. The body becomes as hard as a rock. The breathing is lowered to the belly. The feet are firmly grounded. An attack is warded off as hard and firm as a rock. The rock attitude is associated with respectable karate.

The mental rock attitude: You go your own way! You probably exchanged thoughts extensively before you came to this point, but from now on you close off for the opinions of others. The rock attitude in its most positive sense confronts you with your own opinion and point of view and leads you to the core of your being (in a spiritual sense). It is a strong weapon against group pressure.

The social rock attitude: You close off for the opinion and feeling of others. That is positive in instances of group pressure, but negative when this attitude is taken up out of powerlessness when exchanging ideas, points of view and feelings.

The physical water attitude: The muscles of the body are relaxed as much as possible but there is a strong alertness and consciousness in the entire body. The breathing is lowered to the belly and there is a strong focus of attention and feeling for contact with the ground. The belly is clearly experienced as the centre of action. In an attack, the strength and movement of the opponent will be gathered and deflected in a flowing, yielding movement. Anticipation, contact and feeling for the opponent and great flexibility are characteristic for the water attitude. This physical connection can best be illustrated by the so-called pushing hands (also called sticky hands or physical communication). The water attitude is associated with e.g. tai-chi and ai-ki-do.

The mental water attitude: There is a strong awareness of one's own feelings and ideas but there is also attention for those of others. From a sense of self-confidence the possibility and readiness to cooperate and share with others arises. Introspection and exchange of ideas is characteristic for the water attitude.

The social water attitude: This one logically does not differ much from the mental water attitude. Communication and solidarity are its centre.

Transformation of the apparent opposites Rock and Water

In the first part of the Rock and Water course, rock and water are often presented as two separate poles: the two attitudes from which you can choose in cases of conflict and so on. In the second part of the course the Rock and Water principles undergo a transformation. Then they can be understood at a deeper level:

Rock is then identified with a growing awareness of one's personal core and related strength. This awareness leads to the experience of one's own personal road of development, indicated as the inner compass, and the tasks and responsibilities that go with it. This consciousness, which appears gradually in the form of a mental process of growth, actually does not lead to an exclusion of "others" but awakens the awareness that individual boundaries are only apparent boundaries. This awareness is represented in Rock and Water as the awareness of the inner undercurrent. In its highest (most mature) stage of development, the Rock meets the Water: then solidarity is experienced along both attitudes as the most essential part of existence. It is this solidarity that makes the Rock and Water principles the Leitmotif of the course. So the approach of safety and standing up for yourself is ransformed to the awareness of solidarity and communality and respect for one's fellow being.

Exercise 6

The teacher asks one boy to come in front of the class and take a very strong posture. So: breathing low, feet firmly grounded, wide step-forward position. The teacher tests the strength of the posture by giving the boy slight pushes, which helps the boy to stand even stronger. The teacher names this inflexible posture as the "rock attitude".

Exercise 7

Furthermore, and this is very essential, the teacher shows yet another aspect of this inflexibility: no longer being open to communication!

The teacher shows the essentials of the rock by making funny faces and unexpected movements while walking around the boy, trying to get him off balance; without touching him. The boy does not yield. He is a rock! He looks straight ahead to a fixed point and concentrates on his centre. That is how inside and outside are connected to one whole. He does not try to avoid the other's eyes when he looks at him, but does not search eye-contact himself! His eyes radiate inflexibility and are not looking for contact, in the first instance.

The pupils find a partner and copy the example of their teacher. It is important that they help each other to find a stronger rock attitude all the time. Several changes of partner are made so that they may experience the different rocks.

"Who really stands like a rock? Show this the pair of you."

Exercise 8

However strong this rock may be, its inflexibility certainly has weak spots as well. The assignment is: "Find out in which direction this rock can be brought out of balance with a minimum of force." (a slight push square to the line between both feet is enough)

It will become clear to the boys that this strong rock certainly has its vulnerability. In some situations it is strong, but in others it is not! So, we will have to find an attitude which does have the right answer to some attacks.

Exercise 9

To this end the teacher shows the water attitude with a pupil, by surprise. He invites another boy in front of the class, preferably a tall and strong one, and asks him to push against his left shoulder. The teacher tries to resist the push with rock. This may or may not succeed, depending on the force of the attack.

And again, but now the teacher will encourage the boy to push even harder. Then, suddenly and unexpectedly, the teacher will yield in a very flexible way. For this, he steps backward with his left foot, wards off with his left hand and with his right hand he accompanies the boy who loses his balance and falls past him. This is the water action of the water attitude. By using the strength of the opponent, he is ungrounded whereas one's own basis is adjusted but not lost.

Subsequently, this technique is practised by the pupils.

The water attitude requires flexibility and calmness to anticipate and react like water, and atttention for the opponent.

This attention and anticipation emphasize the communicative characteristic of the water attitude.

Exercise 10

Form pairs. A is standing strong with the breathing centred in the belly as in the rock attitude. B again tries to bring him off balance by making funny faces or trying to fight. A remains calm and undisturbed as the rock but.... preserves eye-contact with B all the time. For this he moves along with B. He never allows B to get behind his back. A is communicative, undisturbed, adjusts his basis but never loses it.

Exercise 11

A and B are facing each other and pushing alternately against their shoulders. Sometimes they resist with a strong rock action, and sometimes they react with a water action. So rock and water are applied alternately!

In a conflict or fight there has to be such good control of the situation in fact, that the rock and water attitude can be applied alternately, depending on the situation and on the technique and amount of self-control. Someone who loses his self-control will lose control entirely and lose face as well. He will sooner get the worst of the situation and lose the conflict or fight.

Control is the magic word in self-defence. Moreover, control also leads to and goes together with: self-knowledge, self-confidence and self-control.

2.5. Rock and Water in territorial romping (two mats): the 10 counts rule

The group is divided in groups of four, of more or less equal strength. Two (gym)mats are needed for each group. One pupil takes position on the mat and tries to remain standing there as long as possible. The other tries to push him from the mat and take his place. If he succeeds, the roles are changed, and the one who was driven from the mat tries to conquer it back. However, first we take a 10 counts' break. In these 10 counts, the breath is lowered and the feet-ground contact is restored.

Point to the use of this so-called 10 counts rule. An impulsive reaction in a conflict often is not the best reaction. It is better to take some time first to consider the right and calm reaction. This 10 counts rule can be applied repeatedly in many physical exercises, thus accomplishing a real integration in everyday life actions.

Here the point is that the pupils learn to apply the rock and water techniques alternately. It is often very ineffective to reply rock with rock: buck-fighting. The boys must realise and practise that it is much more effective to use the strength of the opponent. That is also the principle in the martial arts of judo, ai-ki-do, tai-chi etc.

Here you also want to point to the importance of remaining in your basis: breathing low, feet grounded and no leaning on the partner.

The pair that is not active in this exercise gets the assignment to observe: in what measure are rock and water alternated effectively? They may also coach the two fighting cocks. After one minute the "fighters" change places with the observers. After that the teacher may want to change partners among the two pairs.

2.6. Group discussion concerning Rock and Water

- Repeat what it means to "stand in your basis". Answer: low breath, good grounding, chin up, eye-contact.
- Then, what does it mean to "be in your basis". Answer: calmness and self-confidence and alertness towards the other.
- Have you ever seen a fight in which you saw the water and rock attitude?
- Have you ever seen or witnessed a discussion or another kind of conflict in which someone alternated water and rock? It is difficult, but also very effective (cf. politics).
- What does it mean for you to be flexible (water) and not blunt (rock) straight away? It means for instance that you do not only think of yourself but also try to consider the point of view and feelings of someone else. Can you do that? Try to give an example.

Once again: the rock attitude in itself is not a bad attitude. It depends entirely on the situation which attitude will be most effective. It is important to show the boys that by using the rock attitude, this usually also means the end of communication. This troubled situation will not change until one of the participants is willing to try and find an opening by taking the water attitude, which means starting up the communication (water one's wine!).

Pay attention: Rock can easily turn into loss of self-control. You might call this the negative appearance of rock. Rock can only be effective when it is applied in a controlled manner.

Because Water is communicative, it is very well possible that he adjusts to the situation, but only when he feels at peace with it. So, water will communicate with the other person and with himself. Depending on this exchange he will either adjust his basis (physical action) or his opinion (verbal confrontation). It is precisely this inner dialogue and communication that makes the water attitude so valuable. This leads to introspection and increases self-knowledge.

Pay attention: In general our boys think water is synonymous for giving in or taking flight, which means as much as giving up your own basis and principles.

Flight itself, so avoiding a confrontation, is neither rock nor water. Such action/reaction might be called air. Sometimes this may be the most sensible action!

Discuss this option with the boys by way of these questions:

- "Are you a coward when you walk away from a fight?"
- "Do you always have to answer someone else's challenge?"
- "How can you say no to a challenge without losing face?"

Not entering into a fight does not need to be a sign of weakness. It totally depends on the situation. One's own feeling plays a leading part in it. It is rather a sign of strength when someone shows in his attitude and language that he does not feel for a fight: "Sorry guys, but this is not my cup of tea. Find someone else."

2.7. Rock and Water in verbal confrontations

The same game is now played in the form of a verbal confrontation. The boys have learned how to apply the physical rock and water attitude in an effective alternation. Now the question is whether they are able to do so in a verbal confrontation.

One boy is standing on the mat. It is his mat! Another would like to join him on the mat and thinks of a number of reasons. They are only allowed to talk, physical contact is forbidden!
Pay attention to the basis: standing strong, breathing low and.... looking one another in the eye when talking. Not being able to look someone in the eye is often a sign of weakness.

Exercise 12

Both boys can only use the water attitude. This means that they must listen carefully to each other, consider each other's arguments and think of proper counter arguments. They maintain conversation with each other and with themselves. The result of the discussion depends on the arguments used. The one on the mat may be persuaded, but the other one may also come to the conclusion that today the mat is one bridge too far. Water attitude implies real communication. Coming to agree with somebody is no loss of face but simply a change of point of view. This

is synonymous with the physical variant: you move with the strength of your opponent, adjust your feet but do not lose your basis or balance.
The emphasis in this exercise is on learning to listen to the arguments of the other person.

The teacher shows an example of this "water discussion" with a pupil. To give this exercise the greatest chance to succeed, it is recommended that the teacher takes the role of the one who wants to get onto the mat.

Exercise 13

The one who wants to get onto the mat, now uses the rock attitude and is very forceful in attitude and choice of words. He will not allow the other one to make him change his mind. For rock is not interested in the opinion of others.
The mat owner first tries to answer him with water. When he realises that this does not work, he must become rock. Now it is important for him to remain calm and resolute, which is not simple in a rock attitude.
This exercise may easily turn into uncontrolled screaming. Point the pupils to the importance of keeping self-control (low breathing etc.). The mat owner may use an arm to ward the other one off the mat. It should not be romping!
The emphasis in this exercise is on maintaining self-control, standing strong and standing up for yourself.
Draw the pupils' attention to the following:

Nobody .... has respect for someone who loses his self-control!

Even if he is tall or special, he will be laughed at!

2.8. Fitness exercises

2.9. Conclusive group discussion: what did I learn today and what are the homework questions for the next lesson.

Questions to lesson 2.

In lesson 2 you have learned that there are two ways to deal with a conflict: the rock attitude and the water attitude.

Rock attitude

When you react to a conflict or difference of opinion with the rock attitude, this means that you close off for the opinion and feelings of others. You choose for yourself. This may be the right thing to do, for instance in case of group pressure. Then you do not care what the group says or does, instead you do what you think is right. Sometimes the rock attitude is not the right answer to a situation, for instance if you do not want to take account of others and start to buck-fight.
When you defend yourself with a rock attitude, you take care to strain all your muscles to be as hard as a rock.

Water attitude

With the water attitude you are calm and full of self-confidence. You can listen to other people and exchange ideas calmly. You do not necessarily want others to agree with you. If the other person is right, you have no trouble admitting it. If the other one is water as well, he can do so, too. The water attitude does not imply at all that you always have to agree with the other person. Water is not weak, but strong in its calmness and self-control!
With the water defence you are very flexible and can go along with the action and force of your opponent. You will get hurt less easily this way than with a rock attitude, but it is more difficult to learn.

Questions

When did you last argue (with your brother or sister, your mother, your best friend, or in a football match) or were involved in a form of violence?

Describe three different situations and answer these three questions each time:

- What happened exactly?
- Did you react as rock or as water?
- Was it the proper reaction? Explain this.

Lesson 3 Rock and Water in the schoolyard

3.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson

In this group discussion the following is dealt with:

- Qualities of the rock and water attitude are brought to everyone's attention again
- The rock and water attitude in a conversation are discussed
- Some pupils discuss their answers to the homework questions

The theme of the lesson is "Rock and Water in the schoolyard". Rock and water attitude have been introduced in a physical and verbal situation. In this lesson rock and water are practised and discussed in a situation from the pupils' everyday life. This may be the schoolyard, but also the marketplace or the discotheque etc. The pupils' behaviour is also held up to the light of rock and water.

3.2. Rooster-fight: balance and control

Rooster-fight is a game in which strength, technique and balance play an important part. It is used as a game in this lesson, because a good "rooster" will alternate rock and water techniques.

Exercise 1

The game goes like this:
Form pairs. Each pair holds each other by one hand and then stands on one leg (the rooster). By pulling, pushing and skipping on one leg, one rooster tries to disturb the balance of the other one. Two feet on the ground means a point for the opponent.

The teacher gives the following pointers:
"Do not generate the force for this rooster-fight from your shoulders and arms. If you do, you will notice that your breath will be too high. However, when you relax your shoulders and arms your breath will lower to your belly and so your belly will combine with your legs/feet/ground to a centre of force. Always keep your head up for maximum balance."

After some time partners change. The winners may go to one half of the gym and the losers to the other half, so that after four rounds each pair meets an opponent at equal level.
The teacher observes who applies the principles correctly and shows this to the group.

"Pay attention: Someone who loses his balance, needs all his attention and energy to regain it. So that is an important moment. Always try to bring your opponent off balance. Someone who loses his balance becomes rock and instantly loses his flexibility and becomes vulnerable.

The same happens when someone loses his self-control or mental balance! He also hardens, starts to buck-fight and becomes vulnerable. So there is a clear parallel between losing your physical and mental balance."

3.3. Pushing-hands: rock and water in a circle; what is honourable?

In lesson 2 the boys have made a start with learning how to apply the rock and water techniques effectively, depending on the situation. With the pushing-hands exercise this is continued.
Pushing-hands can be played in two different ways:
1. Free pushing-hands: the object is to force the opponent out of the circle.
2. Pushing-hands fixed step: the object is to disturb the opponent's balance so that he moves a foot (practised in lesson 4).

In this lesson the first form is practised. The circles in a basketball field can be used, or simply chalk circles.

Exercise 2

Both players take a position in the middle of the circle. They take the fighting-posture and put both wrists against those of their opponents. As soon as the wrists meet, the game begins. The game stops as soon as a bodypart of one player touches the ground outside the circle.

Make as many groups as there are circles. Make groups of equal strength. One fighter is ready in each circle. The challenger enters the circle, salutes, and the game starts. The winner stays inside the circle. The other participants observe, coach, and guard the rules of the game.

Boys often wonder what is honourable and what is not. Explain to them that losing does not necessarily have to be dishonourable. "If you applied yourself to the maximum, with proper use of the techniques you have learned, you have performed well and - in that case - losing can be something honourable. There will always be people who are stronger or weaker than yourself when it comes to physical power, but when it comes to developing perseverance and learning how to lose, you do not have opponents but merely partners. Everyone meets this challenge somewhere in his life. It is a personal assignment recurring time and again. The way in which you meet with this assigment differs from person to person, but it is something that you have in common with everyone and something you will meet with at various moments in your life. Physical power was important in the Middle Ages, but now that we are living in the 21st century, mental power is much more important. This implies that you learn to recognise your own weak spots and try to make them stronger."

Dishonourable is someone who loses self-control or does not play by the rules!

In lesson 2 the question was already asked if someone is a coward when he avoids a fight. This depends on the situation. What is worth fighting for and what is not? It can be particularly dishonourable to stoop and fight for nothing. On the contrary, it can be very honourable not to answer to provocations and thus avoid a useless fight.

3.4. Observing each other

Observing each other while practising romping and later on sparring, is of great importance. The teacher will form groups of 3 or 4 so that there is one pair actually doing the exercise, and the other(s) observe and coach. It is important to give the observers clear instruction so that they know how and what to look for. Regarding the previous exercise this instruction would be: "Who alternates the rock and water attitude well? Who uses breath support, i.e. low breathing to make the rock attitude more powerful? And do they breathe on properly during the water attitude. Some boys fix their breath, which has a negative effect on their flexibility and endurance."

Boys notice very soon who has control and who has not. Control means self-control and self-confidence. Boys who have an observed tendency to lose self-control should be advised to be more aware of their breathing and of the tension in their eyes. These boys deserve continuous extra attention until they manage by themselves.

3.5. Punching to hitting cushions

In the previous lesson the boys were introduced to punching technically correct. In this lesson this is extended. Today with the use of hitting cushions, if possible small ones. By lack of smaller ones, the big cushions will do.

Exercise 3

Punching well involves technique, control and .... force. Many boys lack sufficient force and the proper body-tension in their shoulders, wrists and hands. To teach them what body tension is needed to punch well, we have them make a wide circle lying down on the floor. At a signal they push up. This position should have the character and feeling of a strong board! At a signal they lower their body to the floor slowly and come to rest. This is repeated several times.
Now, with a better feeling for body-tension a number of punching exercises is done, supported and alternated by technical instructions.

Exercise 4 Punching on count

- left 10 x
- left-right combination 5 x
- the same with increasing speed, every tenth punch is supported by a kiai
- calmly on count, heavy punches from the middle to an imaginary partner's middle. This punch is applied from practise position (feet parallel at shoulder width). The emphasis in this punch is on applying breathing strength and body weight.

Exercise 5 Punching to small hitting cushions

- first on count
- change partners every minute. Pay attention: mind your basis, self-control and technical control
- the person with the hitting cushion will take small steps forward and back so that the other is obliged to adjust his feet position in order to maintain the proper distance for punching.

3.6. Touch boxing: ward-off techniques based on rock and water: ward-off to the box to the ear, push and punch to the face

It is very important to teach boys how to shield themselves. After all, when you can't, it will be very difficult to stay relaxed when you are confronted with an attack.

You can defend yourself when someone is trying to push, punch or kick you by shielding yourself in a rock or in a water way.

- Rock attitude: you harden your arms (actually your whole body) and ward-off all attacks. This way of warding off is not always without pain. Karate uses this technique. These sportsmen are trained to harden their bodies and know how to deal with pain.
- Waterattitude: You try to let all attacks glide by your body. For this you need a flexible body but also a flexible mind. After all in this you have to be able to anticipate effectively. Your arms are moving like the tentacles of an octopus.

In the previous lesson the boys were taught to ward-off a shoulder-push with a short yielding water movement. The same movement can by used when evading a box on the ear.
Of course, a box on the ear can also be warded off with rock. This will be a short warding off movement mainly by the fore arm.
Have the boys practise these two different ward-off techniques calmly first:

Exercise 6

1. A attacks B calmly with a box on the ear and B wards off with the rock technique
2. the same, but now B wards off with the water technique
3. alternating rock and water.

Exercise 7

In a fight, naturally, it happens often enough that the face is hit at. The best defence to such an attack is the same rock ward-off with the fore arm, but now from the outside in: soto-uke. This movement is practised very simply by telling partner A to touch the chest of B. First very slowly, which enables a water ward-off, and then at tempo, which makes it necessary to use a rock ward-off. B constantly keeps eye-contact with A, which means that he does not move away his face during the warding-off.

Exercise 8

After the boys have practised the different ward-off techniques, they are applied in a game: touch boxing. Two variations are possible:

1. A attacks and tries to touch both shoulders and chest of B. Each hit is a point. The teacher guards the time and changes roles after one minute.

2. Both A and B attack. The winner is the one with most points. Here again it is possible to have winners compete with each other at one side of the gym, and the losers at the other side.

Initially, most boys will try to ward off with a rock technique, which can be rather painful in the long run. Point their attention to this: "Rock against rock is not smart and hurts. Try to apply as many water techniques as possible. That requires flexibility and dexterity, is much more pleasant and not painful."

3.7. Rock and water in the schoolyard

The idea of rock and water is familiar to the boys now. The point is that they learn to integrate these attitudes into their everyday lives. Rock and water have been practised several times in a physical situation, and (in 2.7.) we also applied the technique in a verbal confrontation.

These exercises are meant to show boys and have them experience, that rock and water can also be applied when walking through the streets, across the schoolyard, the cafeteria and in communication.

Exercise 9

A square part of the gym is indicated to represent e.g. the schoolyard. The boys find positions on either side of this square. The question is asked how a person can cross this square in a rock manner. The answer to this is: in a straight line without taking others into account at all.

Cross the square, go to each of the four sides and return to your place.

The result of this "rock-party" is many collisions and irritations.

Ask the group what they think of people who act this way? Do they know anyone who walks through the school corridors this way? Why would someone behave in such a way? Does such a person gain sympathy or respect?

Exercise 10

Now the assignment is to cross the schoolyard in a water manner. What will this look like? Answer: You take other people into account and adjust your line. Result: hardly any collisions and when there is one, you meet with a friendly smile and understanding.

Point the pupils to the importance of water i.e. taking others into account, for... what is more pleasant to yourself: when others treat you as rock or as water?

Everyone has his own responsibility towards the group.

Exercise 11

The square is made smaller and smaller, but the assignments remain: walk like rock and like water. It will be clear that the smaller the square, the more annoying it gets when someone walks about like rock. It also means that, when the group in which you live becomes more crowded, a rock attitude becomes more annoying to the rest and each person's individual responsibility to take this into account grows accordingly.

It becomes more difficult to remain in your basis when the space around you gets smaller and the number of contacts increases. So, give them the following instruction: keep your breathing low in your belly, keep good grounding (contact between your feet and the ground).

If things get more tense, your breathing and the ground become your best friends!

3.8. Fitness exercises

3.9. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Questions to lesson 3

In lesson 3 we have discussed what is honourable and what isn't.

Losing most certainly does not have to be dishonourable.

If you applied yourself to the maximum, with proper use of the techniques you have learned, you have performed well and - in that case - losing can be something honourable. There will always be people who are stronger or weaker than yourself when it comes to physical power, but when it comes to developing perseverance and learning how to lose, you do not have opponents but merely partners. We all lose one way or the other some time in our lives!

Everyone encounters problems and hindrances in his life. You become stronger by trying to conquer them. Even if you do not succeed, every such experience makes you stronger or wiser.
Physical power was important in the Middle Ages, but now that we are living in the 21st century mental power is much more important. This implies learning how to persevere.

Dishonourable is someone who loses self-control or does not play by the rules!

Question
Describe a situation in which you felt you acted honourably. This may for instance have been a quarrel in which you were the wisest and stopped fighting to prevent worse. Or perhaps a situation in which someone started calling you names and you did not react to it. Think this over carefully.

1. Describe the situation.
2. Tell how you felt and what you thought.
3. Tell why you think that this was an honourable action.

If things get more tense, then your breathing and the ground are your best friends!

Lesson 4 Rock and Water in personal contact

4.1. Group discussion in which the theme of the lesson is discussed and in which some pupils answer the homework questions of the previous lesson

This is the third and final lesson in which Rock and Water are the central theme. In the next lessons other themes will be discussed, but the rock and water principles will be frequently referred to.

The teacher may introduce this lesson's theme as follows:
"This is the final lesson in which we focus our attention to the Rock and Water exercises. We have romped, talked and walked like rock and like water, but we have not yet discussed how we associate with each other. In dealing with your friends and other people you can also be like rock or like water. Or to put it differently: are you perhaps too much rock or too much water? Of course you have some idea about how and what you are, but today you will hear from someone else how he sees you! That is exciting and difficult because everyone is curious what others may think of him. The homework questions for this lesson deal with this too. But first we begin with a bull-fight!"

4.2. Bull-fight: rock and water physically and verbally

By means of the so-called bull-fight, the rock and water qualities are once again illustrated, emphasising the element of contact or rather communication.
The bull symbolises the negative aspect of rock. Because the bull is angry he loses self-control and cannot react properly to the toreador's attack.
The toreador symbolises the positive aspect of water. Water is flexible and remains in contact with the stronger bull. Because the toreador keeps in control and in his basis, he can parry the actions of the stronger bull with flexibility.

Exercise 1

The game goes like this:
The toreador keeps his fore arms crossed horizontally in front of and away from his chest. The bull has to try and push the toreador's arms against his chest. The toreador moves smoothly with the bull's pushes, bending off his power by good footwork.

Pay attention: This bull-fight can be an eye-opener for our boys. It shows very clearly the limitations of brutal force. The toreador maintains physical communication with the bull. He feels what the bull intends and moves along without losing his own basis.
Try to make a transfer to everyday life in a short group discussion.
A strong parallel can be made to e.g. a discussion. A discussion is also a game with similar rules as in the physical confrontation. It is a word game. The one who listens carefully to the other and remains calm himself, usually has the best chance of winning the game.

"What is the gain of the toreador, so what do you gain with water?" Many boys will have understood by now what water and rock are, but still.... in a confrontation they choose for rock almost automatically. With the result of buck-fighting, anger, misery and sorrow.
Why? Or rather: "What happens to you when you lose your flexibility and start to buck-fight?" The answer is that anger and emotion make you close up. The best advice the teacher can give is pointing them once again to the importance of lowering your breath and grounding your feet.

For, remember, in times of need your breathing and the ground are your best friends!

Have the boys answer the question about the benefit of the water attitude. In the case of the toreador it is clear that he remains in his basis all the time and anticipates the bull's actions. The bull, on the contrary, loses his basis constantly.

After this the partners change, for every bull and every situation is different.

4.3. Pushing-hands fixed step

Pushing-hands fixed step is a kind of romping-exercise which is practised in national competition all over China by tai-chi performers. In Holland as well, the Dutch Foundation of Tai-chi-chuan organises a national competition day each year.
For pushing-hands the next qualities are required: flexibility, sense of anticipating, sticking to your opponent to feel his balance and power when this is initiated, technical and mental control, breathing strength. In other words, pure water attitude. Its flexibility, as the communicative water attitude, is characteristic for tai-chi as a way of life and tai-chi-chuan as a martial art.

It is exactly this element of communication that we wish to teach our boys, which - in this case - means feeling (anticipating) the other's intention by way of physical contact and connecting with the partner. They have to discover that there is much to gain from flexibility and communication. Many boys miss a properly developed sense of body and body-awareness.
This is one reason why they have trouble in keeping self-control and probably also the most important reason why not every boy has a well developed emphatic capacity (feeling for and with).
Body-awareness, self-consciousness and emphatic capacity often go together, hand in hand.

Exercise 2 Pushing-hands fixed step

Form pairs. The two players take a left foot forward position and make contact with their wrists. As soon as their wrists touch the game begins. By pushing and moving their point of gravity the players try to get each other out of balance. The one who first moves a foot loses or gets a demerit. In the second round the right foot is put forward. This is because not everyone has the same standing-leg.

To make the real pushing-hands fixed step easier to learn, two intermediate exercises can be done first. The emphasis in these simpler forms is on flexibility and preservation of basis and control.

Intermediate exercise 1

The pupils take the same position as before. They take one of each other's hands and try to pull each other out of balance. The one who moves a foot loses. Again, in the second round the other foot is put forward.

Intermediate exercise 2

Here, too, the pupils assume the same position and a minimum of two rounds are played. Now the pupils take each other by the fore arms close to the elbows. The objective is the same: disturbing the balance.

Pay attention: When the players take a hold of each other with both hands, there is only very limited room left to move. In the "real" pushing-hands exercise the players will do anything to prevent their opponents from taking hold somewhere. Pushing-hands is therefore characterised by moving to and fro. The players seem to stick to each other without allowing one another to take a hold.

Organisation

Both with the intermediate exercises and the final form of pushing-hands, pairs are formed in a wide circle. This way we create an inner and an outer circle. Every game the players start with their left foot forward. The next round is with their right foot forward, and so on. After two minutes the outer circle moves a place to one side.

Tournament

After some partner changes it is also possible to hold a tournament. The teacher chooses a number of players of different height and strength and puts them in front of the class. They are the "masters" who may be challenged. The rest of the group position behind the sideline. The one who conquers a "master" takes his position.
Instruction:
- challenge someone of your own height
- every challenge is started by the self-defence salute.

Ask the pupils who are really good at it to show it to the rest of the group. Reward their flexibility without rejecting the more brutal force!

4.4. How do you treat people: like rock or water?

After the intensive final form of pushing-hands there is rest and attention for the integration of the rock and water idea in the way in which boys socialise with each other. Ask them the following question:
"How do you treat each other? Are you someone who is able to listen carefully, feel along, is helpful, but also has his own opinion, who can sail his own course. In other words, are you someone who applies the positive aspects of

the rock and water attitude? Or are you someone who thinks only of himself and does not really pay attention to other people's feelings and opinions? Do you easily lose self-control and avoid conversations sulking and moping when you have a difference of opinion with someone?"

We want our boys to look critically at their own behaviour. Rock and water form a frame of reference for doing this. Because the opinion of their peers is considered important, these quesions are also answered by them.
As follows:

We form pairs again in a wide double circle. Every pair sits down facing each other. The teacher directs the following process tightly. On the one hand to avoid hilarity and talking nonsense and on the other hand to give the boys a tool to give direction to the conversation. He emphasises that hone'sty and openness are very important. Boys are personally addressed in this exercise. The teacher can decide to use one or all of the exercises below.

Exercise 3

Pupil A tells B what impression he makes: primarily rock or water or a mix of them. He substantiates his impression with several examples.
In the first instance B cannot react. He can only do so when A is finished and the teacher gives permission. After some time, it is B's turn to do the same with A.
This applies to all three exercises.

Exercise 4

Next A gives B a tip concerning his rock and water attitude and translates this to a concrete situation. For instance "If I were you I would mind mr. X's opinion less and do what you consider important." or: "I think you can be a bit more open to other people's opinions. The other day you ....."

Exercise 5

Finally A names a positive charateristic of B, e.g. "I think it is very good of you to stand up to the boys of class X" or "I think you are very sporting."

The teacher has a die. The number he throws determines how many places the outer circle moves along. As soon as everyone is in place the game starts again. With reference to time and attention span, this can be done no more than three or four times.
Probably doing this exercise once will already be enough to exchange several important experiences with the group. These experiences will then be placed against the background of Bullying.

4.5. Bullying

The experiences of the last exercises form a good basis for a discussion about calling names and bullying. Pupils are still insufficiently aware of the impact of calling names and bullying.
Calling names and bullying are a form of mental abuse that can blow deep wounds in the psyche of the victim and damage his further personal development enormously. The discussion about bullying is introduced in an unusual way: in the previous exercises the pupils have first been made clear that you cannot just say anything about someone. They learn to weigh their words before saying them to their partner. Moreover, they have experienced how good it feels when someone, after really having given it some thought, comes up with a compliment.

In a short group discussion a number of aspects is brought forward by the teacher. In itself it is very important and special that pupils can openly exchange such information. Rock and water are given colour by the way in which they communicate and socialise in everyday life. Ask the boys how they experienced this exchange. Was it positive or negative and why?

"If three or four different boys have given you more or less the same information there will be quite some truth in it, don't you think? Consider the image others have of you. Are you happy with it? Does it surprise you? Have they mentioned things of which you now think that you wish to change them?"

"It is very pleasant to hear someone say what they think is good of you, isn't it? That is often something that you will remember for a long time. What would this be like with calling someone names? Would that have the same impact, but then in a negative way? Who has any experience with this?"
"What attitude does someone have who calls names: rock or water?"
"What attitude is the best for you to take when someone calls you names?" Answer: the rock attitude.
"Let the words slide past you and realise that calling names is an expression of weakness and loss of self-control."
"Because, as we all know, this does not leave anyone cold, it is important and pleasant to be able to talk about this with someone. They can be your friends and parents of course, but also someone at school, perhaps your mentor or another teacher with whom you relate well. Do not keep your feelings to yourself and find help to stop the bullying."

It is important that the teacher points to the various possibilities for asking help when they are being bullied. In many schools nowadays, there is an Anti-bullying Contract: this is a document that is drafted by the class and their teacher (mentor) together and signed by everyone. It states the rules everyone is bound (by a signature) to keep in dealing with each other.

Some possible rules are:
- we do not call each other names
- we do not gossip about each other

- we do not mess with each other's things
- when there are problems we talk to our mentor (this is not tale-telling!) etc.

It is a personal document with rules drawn up by the group in mutual agreement.

4.6. Well-pulling

After the group discussion there will be a need to let off steam. This can be done by well-pulling, a game played in large groups which re-creates a feeling of bonding by the physical contacts in a circle.

Exercise 6

Make groups of about 6 pupils. Each group takes position around a mat and holds each other by the hands or wrists. The objective is to pull one member of the group onto the mat.
Rock and water play an important part again. One mat is not used.
The first few minutes is for warming-up. Then falling in the well means a demerit.
After that, falling in the well means that you are disqualified and have to sit on a bench. As soon as there are 6 pupils on the bench, they form a new group and go to the remaining mat.
It is likely that this group consists of the less strong or skillful pupils.
It is also possible to have the 4 winners compete against each other in a finals.

4.7. Fitness exercises

4.8. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Questions to lesson 4

Today we have been able to tell each other how we see each other: as too much rock or as too much water, or exactly the right mix. An exciting exercise and also a difficult one because you have to think carefully before you can say anything about the other person.

If three or four different boys in class told you more or less the same thing, there will be a lot of truth in it. Try to think back to the things your classmates have said about you.

Question 1

1. How do you see yourself? More as water or more as rock, or exactly right? Give an example.
2. Is what the others said about you right, according to yourself? Why or why not?
3. Are you happy with what they said, or would you like to change something about yourself? How?

It is always nice to hear something good about yourself, isn't it? That is often something that you will remember for a long time.

Question 2

What would it be like with calling names or bullying? Would that have the same effect on someone, only in a negative way?

Question 3

What attitude does someone have who calls names or bullies: rock or water?

Question 4

What attitude had you best take when you are called names or bullied: rock or water?

Lesson 5 Breathing strength

In the first four lessons the tone of the course has been set. The boys have acquired some basic skills physically, mentally and socially. The rock and water principle ran like a connecting thread through this first series of four lessons.
Lessons 5, 6, 7 and 8 form a second series of lessons. In each of these lessons there is a separate central theme. Next to the specific physical exercises within each theme, a connection is always made with mental and social skills.
Lesson 5 treats the different aspects of breathing strength.
Lesson 6 has the central theme of body language.
Lesson 7 deals with the theme of boundaries.
Lesson 8 has the central theme of intuition..

5.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson

The most important themes of the first four lessons are brought to mind by the teacher. Doing this he asks the pupils such questions as:
"Who can tell me the physical principles of rock and water?"
"Who can tell me the same about the way in which you hold a conversation?"
"And who can tell me how you can apply the rock and water principles in dealing with each other?"
"What may help you maintain self-control when you get into a conflict, discussion or argument?"Answer: Your breathing and the ground are your best friends when you get into trouble!

After this the teacher pays extra attention to the answers the pupils have given to the questions about bullying.
"Does bullying happen in your class?"
"Now you have come to understand how awful it feels to be bullied. When there is bullying going on in your class, and you do not play along but you do nothing to stop it either, are you guilty of it anyhow?"
"How could you help?"

After refreshing the most fundamental aspects of the first series of lessons, the teacher introduces the theme of this lesson: breathing strength.
"In this lesson you will learn that using your breath makes you stronger in three ways:
1. A good use of breathing strength makes you stronger physically
2. By directing your breathing strength consciously you increase your self-control
3. A combination of 1 and 2 increases your self-confidence.

5.2. Heel-lifting: grounding and centring with breathing strength

All pupils stand in a wide circle:

Exercise 1
The arms are brought sideways and up higher than shoulder height. While lifting their arms the boys lift their heels from the ground so that they come to stand on their toes. At a signal they drop their arms and their heels to the ground as well.

Exercise 2
During the lifting of the arms everyone breathes in automatically and while lowering their heels they exhale. We draw attention to this.
“When we stand on our toes, which is an awkward balancing position, we all take our breath up to our chest. This high breathing makes balancing even more difficult instead of easier. Now stand on your toes again but lower your breath to your belly. Do you notice how much firmer your balance is now? So, this also means that your balance becomes better and firmer in other awkward situations by lowering your breath. “Mention a situation in which breathing strength may be of good use to you.”

Exercise 3
Now raise your breath to your chest again, but take care that you exhale actively the moment you drop your arms and heels. Now feel your breath actually lowering itself to a point deep inside your belly. It increases the feeling of grounding. Your basis, i.e. the ground, your feet, legs and belly, form a solid pyramid so to speak. No matter how hard people push, talk or scream at you: when you manage to keep your breath down in your belly, you will remain calm and no one can drive you mad.

Exercise 4
The same, but now you make a loud, clear and powerful kiai when you drop. This kiai makes you mentally stronger because:

- you dare let yourself be heard
- the powerful kiai makes you bring and keep your emotions under control.

Moreover, you may be able to imagine that such a powerful exhale makes you physically stronger as well.
A footballplayer exhales the moment he kicks a ball away, a tennisplayer does so the moment he serves or hits, a boxer when he punches etc.
So: you always support an action by exhaling. Exhaling brings you back to balance. The exhalation also helps you maintain your mental balance.

5.3. Active use of breathing strength: push-ups

To use and experience the power of active exhaling two exercises can be taken as an example. Make a choice of either of these forms.

Exercise 5

Within the same wide circle we proceed by further examining and developing the theme of breathing strength.
All pupils lie on their belly facing the centre of the circle and make a push-up at a signal. "Did you breath in or out doing this?"
Now the pupils make a series of five push-ups, supporting them with active exhaling. They make a kiai to the fifth push-up.
And again, similarly, but now with the support of a kiai to every push-up.

Exercise 6

In groups of three of equal height. Two of them put both hands on the shoulder of the boy in the middle. He bends his knees (not too deeply) with a straight back. With an explosive movement and an exhale with a kiai he straightens his legs and comes up. Invite the boys to investigate the differences in power with and without this active breath support.

5.4. How do I stand firm: high breathing, low breathing

By heel-lifting (5.1.) the boys have already discovered that the physical and mental basis is enlarged by breathing from the belly. This exercise is meant to show the boys that it makes a lot of difference if you keep your breath low in the belly or fix it high in the chest. Moreover, we prove them that "breathing low" always goes together with physical and mental relaxation. "Breathing high" on the contrary always goes together with being tense. "Try to relax while your breath is fixed high in your chest." The boys will experience that this is impossible.

Exercise 7

Form pairs of equal weight.
B inhales as deeply as possible and fixes this breath high in the chest. At that moment, B puts his arms around A's middle from behind and lifts him. A will notice that B is much lighter than he expected.

Exercise 8

The same, but now B exhales and relaxes to the maximum. He lets all his muscles become heavy so that A has hardly any chance to lift him. A will notice that it is now especially hard to unground B.

Exercise 9

B stands firmly but with his breath high. A pushes B against the shoulder and will notice that it is fairly easy to upset B.
B stands firmly with his breath relaxed, down in his belly. A will notice that B is now standing much more trongly.

So, breathing strength and breath control go together with relaxation, self-control and power!
Moreover, we can already point the boys to something that will be treated in lesson 7 in the theme of body language: radiation.
Someone who stands strongly, feet firmly grounded and with his breath centred in the belly will have a calm, strong radiation.

Now make a connection with an everyday situation. When you get into an exchange of words or a fight and you get angry and fix your breath high in your chest, the other person can get you out of balance with a slight push or a remark.

5.5. Psycho-physical balance: centring and grounding

The next exercises combine physical and mental aspects of breathing strength in a dynamic form. Beside the important physical aspects of this exercise, its mental objective is especially to make the boys experience that the maintenance and recovery of physical and mental balance entirely depends on control of breathing strength.

Exercise 10
Form pairs. Push your partner across.
To do this, you stand at one side of your partner and place one hand on his fore arm and one hand on his shoulder. From the basis, force is generated which is directed diagonally up and de-grounds the partner sideways. The application of force is supported by an active exhalation (centring). The one being pushed thinks of three things: chin up, breath low in the belly as a physical and mental anchor, exhale powerfully when both his feet reach the ground again (grounding). Apply the water attitude!

The one who pushes tries to direct his strength diagonally through the centre of his partner and imagines to be pushing through him so to speak.
In the first instance, this exercise is fully guided by the teacher. At his command, in which the voice forms the movement, the pushing begins. As follows:
- Put one hand on the fore arm and one on the shoulder
- Bring your body weight down and.... lower your breath (bend your knees)
- Aaaaaaand push.

So, the one who pushes uses the active exhalation to be more powerful. The one who is being pushed uses it to maintain or recover his balance.

Exercise 11
Now both partners stand facing each other about 1 metre apart. The one who pushes has to step forward and bend first, place his hands correctly and after that push his partner away.

Exercise 12
As before, but now both boys use the kiai. The one to generate more strength and the other to stay in balance.

5.6. Technical kicking: the instep kick

We want to teach the boys a number of kicking techniques which enable them to eliminate (kick to the crotch) or stop (mae-giri) an opponent. In learning these techniques it is very important that the boys learn to kick in a controlled manner without losing their self-control.

Some boys will probably suggest that the instep kick is not an honourable way of fighting. The answer to this is that this kick is only taught for emergencies, i.e. for pure self-defence. Indeed, this kick is not very honourable, but it is very effective. So, the following is the matter: see to it that your reaction is proportional to the situation (proportional reaction). Do not react over-agressively when there is no need for it. This applies to every situation concerning self-defence, for that matter.
This principle of adequate reaction and defence is also important juridically speaking:

When it can be made acceptable that the defensive actions used were proportional to the nature of the threat, one will not be subject to legal prosecution.

It is important to teach the boys the ward-off techniques to the most occurring kicking techniques. For, most injuries in fights result from kicking. Therefore, we teach them the kick to the crotch, the forward mae-giri kick and the kick to the side of the body on the hips (ma-washi-giri).
Along with the introduction of each new kick, we teach the boys the accompanying ward-off technique.

The instep kick

Every forward kick starts by lifting the knee, after which the action of the leg follows which is characteristic for the specific technique. The instep kick aims at the crotch of the attacker.
The arms are bent and held as a shield in front of the body (see 5.8).

The instep kick in phases looks as follows:
1. Lift your knee almost horizontally
2. Bend your toes down
3. Swing the lower part of your leg forward. The foot or shinbone hits the crotch. The leg is pulled back more or less actively. This retraction adds to the effect of the kick.
4. Put down your foot.

The teacher continually guides. At the outset, the teacher may choose for a circle or a criss-cross positioning.

Exercise 13

- first from exercise posture with four counts (four phases) the instep kick
- phase 1 and 2 are combined to 1 count, the same for phase 3 and 4
- phases 1 to 4 in one count
- series of 10 with a kiai on every fifth.

Now the pupils take up positions along the sideline. When the size of the group calls for it, you can make a double row.

- on each count the pupils make one kick, putting down his foot one step forward. After several kicks the pupils reach the other side of the gym.

5.7. Ward-off to the instep kick

Now it is time to teach the ward-off to the instep kick. The previous organisation is very suitable for this, but first the ward-off and the points of attention belonging to it must be practised "dry". The ward-off is always started from the feet-parallel position.

Exercise 14

Points of attention in this ward-off are:

1. The wrists are crossed so that they form a fork. The hands are clenched to fists.
2. One foot steps back so that the basis can be found in a wide step-forward position. At the same time, the arms are lowered to ward off the kicking leg. The head remains upright (keep an eye on the attacker) and the back is straight.
3. 1 and 2 faster, with an active exhalation and kiai.

Exercise 15

Now the ward-off can be practised with an attacking partner. The teacher keeps indicating the tempo and controls the exercise.

1. First calmly in place.
2. Now in the same organisation as above, in which the pupils took a step forward after each kick.
3. At some given moment the control of the attacking kick can be lessened.
4. Again, but with a kiai of the one who wards off. The attacker does not use the kiai, because then the instep-kick would be performed with too much force.
   The one who makes the instep-kick keeps up the same high shield as was used in practising.

5.8. Closing the door: a shield for physical protection and mental control

One way of maintaining technical and self-control is partly in the careful shielding with the fists and fore arms. These are held in front of the chest with the nails towards the chest. They form a kind of shield, on the one hand supported by the strained chest- and abdominal muscles which also give a feeling of control and closeness. That is why we keep saying "close the door" referring to the shield of both arms in front of the chest. A boy who loses his control and self-control will always neglect this cover first. If he pays attention to his shield, he will not lose control. So, the teacher has to pay extra attention to this.

During the kicking exercises the boys can get into a kind of extasy causing them to kick harder and less controlled. Later on this may lead to dangerous situations and evoke fear in the other boys. This may never happen! These lessons will always have to be in a disciplined atmosphere. That is why it is of the utmost importance that the teacher - when he sees this happening - intervenes and stops the proceedings. As follows:

"Stop!!!! Lower your breath to your belly. You will get about 10 counts to do so. Find your grounding. Soften your eyes and feel how this influences your whole body. Fine! Now that you are back in your basis, you are able to think clearly again and react effectively. Ready...."

Cutting into the exercise with this objective is very fundamental and in fact applies to every situation in which a lot of force and mental activity is used and should - for this reason - be applied during the entire course.

5.9. Romping exercises in which rock and water and breathing strength play a part

In this exercise breathing strength plays an important part and the rock and water principles will be referred to.

Exercise 16

Make groups of 4. Two pupils are active and two others observe.
Try to lift your opponent with both feet off the ground. The one who succeeds wins, stays and meets his new opponent. Before each match, they salute, which goes without saying.

Give your pupils this advice: exhale gradually and then hold your breath in your belly and brace yourself. At that moment you are as strong as a rock.
However, when you want to avoid your assailant like water and want to move a lot, you will have to inhale and exhale simultaneously with your movements. Otherwise you will freeze and lose your flexibility. Alternate the rock and water attitude as effectively as possible.

Observation assignment

See which pupil applies his breath properly. Coach the one having trouble with it.
See which pupil alternates rock and water properly. Coach the one having trouble with it.
It is also possible and very nice that every pupil chooses his own private coach.

5.10. **Fitness exercises**

5.11. **Conclusive group discussion: what did I learn; handing out and discussion of the hand-out concerning 7 types of agression**

Hand-out to lesson 5

Seven ways to deal with violence

Tough guy: Enjoys frightening others. He threatens, abuses and beats to show others he is stronger. Tough guy thinks that others will like him and find him impressive when he shows his strength.

Fear biter: Fear biter kicks and hits because he is afraid others will get him. He is much too quick with his attacks. Fear biter doesn't trust others. He is aggressive without knowing what others intend to do.

Follower: Follower hits because others do. He helps the boy who will win the fight. When he sees someone getting beat up, he will give an extra kick.

Popeye: Popeye never hits first. He only fights when he is really attacked. He also gets angry when he sees weaker people becoming victims. Popeye thinks he can get angry when he himself or others around him are in a really tight spot.

Hothead: Hothead does not think. When something bothers him he gets mad and beats about. Hothead often picks the wrong person. He can also be sorry for doing the wrong things in his anger.

Robot: Robot hates a certain group of people in advance. Without thinking he behaves aggressively towards people with for instance red hair or a different skin colour, towards homosexuals or to boys from another school. He gets mad because he thinks he should in particular situations. He often copies the anger of his friends or people who are important to him.

Scaredy-cat: Scaredy-cat runs off whenever he sees or feels aggression. He is afraid of violence. He tries not to get involved in fights or conflicts.

Questions

1. Write the name of someone you know and matches the description to each type.
2. Which seems the best type to you? Why? Which classmate matches the description?
3. Which type is mostly you? Why? Describe a recent situation to make this clear.
4. Are you the same type in every situation or does it differ? In what kind of situation would you want to react differently (better)? What is it that you need to be able to do so?

Lesson 6 Body language

In this lesson the theme of body language is treated. For this, the teacher may use the videotape "Action and Reaction". The first scene entitled "Claiming" forms an excellent introduction to the theme.
The boys have had the hand-out with the 7 types of aggression and the pertaining questions at the end of the previous lesson. If not, you may hand them out just before item 6.4. in this lesson.

6.1. Group discussion in which the theme of the lesson is discussed and some pupils answer the homework questions of the previous lesson

The group discussion starts in a different way this time, by showing the videotape "Claiming" in order to show the boys rightaway the importance of body language. In other words, it shows them its direct value to themselves.
After the videoscene the teacher asks the following questions:
"Why do you think Robbert picked Mark to take away his cigarettes?
Because Mark isn't that big, has plenty of cigarettes, is a good friend of his or because Mark is a push-over?
What exactly is a push-over? Does it mean that you are not strong, wear the wrong clothes or is it about other things?
Is it perhaps about someone who cannot stand up for himself, who has people have their way with him, does not stand firm in his shoes? Can you spot a push-over from a distance or not? If so, what does it show from?" Answer: from the way he stands, looks and moves i.e. from his body language.

The teacher may ask these questions to form the group discussion. However, it is also possible to hand out these questions on paper and come back to them the next lesson and have the boys use their answers in their final assignment.

As an example of body language the teacher may refer to the hierarchy in a pack of wolves, to show that body language is an ancient principle understood intuitively by man and beast.

In a pack of wolves the leader is clearly visible to every other wolf by the way in which he holds his head. No other wolf of the pack holds his head as high as the leader. It reveals his power and self-confidence and his undisputed leadership.

6.2. Body language: a message to others, a compelling message to yourself

Gradually we let the boys get more and more familiar with the fact that their body language determines for the most part how others will treat them. Moreover, and that is the other side of the medal, the way they stand, walk and move has a clear influence on their own state of mind and self-image.
Take for instance someone who walks around all day with his head down; he will less easily get into contact with others and develop a less positive image of himself than someone who looks into the world freely, with his head up

high and self-confidently. Here it comes to a strong mutual influence. That is why we want to make our boys more conscious of their attitude and movement through a series of simple exercises. In other words, we wish to make them aware of their body language.

Exercise 1

The boys take a position at the end line of the gym. The teacher gives them this assignment: "Walk to the other side of the gym the way you usually walk; do not talk to each other but try to be conscious of your attitude and movement."

Exercise 2

"Now you do the same, but at the middle line you lift your chin an inch and lengthen your step a bit. Fine! By raising your chin and lengthening your step you show a different body language and send another message. What is this message do you think?"

Answer: By raising your chin and lengthening your step you express two things: the chin shows that you have a lot of self-confidence and do not avoid contact with others; the lengthened step expresses your purposefulness. This shows you are someone who knows what he wants and goes for it.

Exercise 3

Not to create the idea of someone who is merely in a hurry, something else is added.

"Be conscious of the width of your shoulders, relax them so that your chest comes forward. Do not exaggerate this into a macho-attitude! A macho-attitude actually is a bit too much of everything and misses the goal."

Exercise 4

About eight boys are standing along a line across the gym. The rest of the group walks by one by one with a strong, self-conscious attitude. Not macho, for this evokes aggression and not with a weak attitude, for this evokes comment or worse.

The eight boys do not bother the passing boys physically, but they do address them verbally when their attitude is not right.

6.3. The tunnel attitude and the beach attitude

With the previous exercises the boys got acquainted with a strong attitude: chin up, lengthened step, shoulders relaxed and a noticeable chest. This strong attitude is called the beach attitude.

Its opposite we call the tunnel attitude. Someone with this attitude keeps his head down (chin low), hardly looks forward or around, is less open to contact as a consequence, with narrow shoulders and a withdrawn chest, and makes smaller less powerful steps. This really feels like walking in a tunnel. Physically that is, because the body does not take the space it needs.

Socially and emotionally, a person may feel closed in by this attitude because it provides little opportunity to find contact. Mentally, the tunnel attitude makes it very difficult to act purposefully or stand up for oneself.

Exercise 5
The boys walk criss-cross through an indicated square (the schoolyard) in a beach attitude. The teacher coaches them and names their feeling: "Feel that the world is yours, you feel strong and free and can look at everyone."

Exercise 6
The same with the tunnel attitude. "Now feel that you have less purpose and energy, feel how difficult it is to make contact or defend yourself from this attitude."

Exercise 7
Tunnel and beach attitude are alternately applied several times to make the boys feel the differences. The teacher looks around critically to see if every boy really shows these differences. Some boys must be pointed explicitly to a certain habit before they can break it.

Exercise 8
The same, but now also alternated by the attitude they usually have. "Has something changed in your way of walking and moving? What would you like to change? (chin, length of step, shoulders, chest?)."

Now it is time to refer to the homework-assignment for this lesson: the answers to the questions about the various types of aggression. For this will come in handy with the next exercises in which we confront the pupils with group dynamics.

6.4. Balance of power: tunnel and troublemaker; visual power of the helpers

The pupils keep walking within the same square.
The teacher appoints one boy (preferably a volunteer) to walk with a tunnel attitude and another boy who acts the part of the troublemaker. These two walk through the square and so do the rest.

We tell the boys that most troublemakers are looking for victims they think to be weaker than themselves. A troublemaker is always after a show of power! A troublemaker thinks that power and strength can be read from someone's body language.
Moreover, this is a good moment to make a connection with assaulters and rapists. They are also after preponderance of power and so body language plays an important part here as well.

Exercise 9
Troublemaker and tunnel walk in a space. The rest of the class walk criss-cross in beach attitude. The troublemaker will not attack any beach walkers because they emanate strength. Their body language works preventively! Troublemaker will bother tunnel, but he is not capable of giving fight. So what happens? Do the beach walkers help the tunnel? If not, the teacher refers to their homework-assignment: "Who filled in that he is a Popeye-type? Well then, why don't you offer help?!"

Exercise 10

The same assignment, a different tunnel (possibly two) and different troublemaker(s). Now the Popeyes are told to offer help.

Exercise 11

The teacher shows how help can be offered effectively without letting things escalate: he puts two or three pupils shoulder to shoulder. In this way they show solidarity and power. Two or maybe three persons next to each other will be enough to let the troublemaker take to his heels. For he was after a show of power, wasn't he? And this has disappeared.

The helpers are given some important advice: Pay attention to your grounding, keep your breathing low in your belly and make your voice sound convincing. (These rules of confront-ation are explicitely dealt with in lesson 7).

Exercise 12

Make groups of 5 and give each boy a part: one troublemaker, one tunnel, two Popeyes and a coach. Practise this situation of power several times. Each pupil must have played every part once at the end of this exercise.

6.5. Group discussion: when do you offer help and how?

The question that will have to be dealt with here is when it is wise to offer help and when it is not. In the case of one troublemaker things are fairly simple. That is also a situation which can be recognised in everyday life at school, for instance in the form of bullying. It is the right moment to pay attention to it.

Ask the following question: "When someone in class is being bullied, do you think you should help him or not? Why are often the same pupils the bullies, and the same pupils who never bully? What are the qualities of those who do not bully (the Popeyes)?"

Outside school the boys more frequently meet with troublemakers and often alcohol or drugs are involved so that the troublemakers are less approachable and predictable in their behaviour. Sometimes also weapons are at stake. At such a moment it is wiser to offer help in a different way. You may think of:

- getting help by mobilising spectators
- making a racket so that passers-by are alerted
- calling the police
- observing the perpetrators carefully in order to give a good description of them afterwards.

See also the separate lesson in the appendix "How to deal with a threatening group". That lesson is specifically written to deal with similar situations.

6.6. Repetition of warding off in a sparring exercise

The ward-off techniques for a shoulder-push, a box to the ear, a punch to the face and a kick to the crotch are familiar. They are practised again to close off this lesson in the form of simple sparring. As follows:

Exercise 13

Make pairs.

1. Practise the water ward-off to the shoulder-push.
2. The same with the box to the ear, rock and water.
3. Practise the rock ward-off to the instep-kick to the crotch. This ward-off can be performed more losely as they become more skillful. The rock ward-off develops into a water ward-off this way. At a given moment a slight touch is enough to control the kick. With every ward-off kick a step backward is made. It is also possible to grab the assailer's foot with both hands and so disturb his balance.
4. A attacks calmly with three techniques, B defends himself. If possible the tempo is increased. Attention for control, breathing low and good footwork. After each series of attacks the boys should take time to return to their calm basic attitude.
5. The same, but now B takes over the attack after two attack techniques.

6.7. Using foam rubber batons

Exercise 14

The foam rubber baton is a nice means to get pupils acquainted with various ward-offs. Then the emphasis must be on:

1. Cooperation: the one who attacks doses the pace of the attacks. He starts slowly to enable his partner to "get into it". Again this means taking each other into account. How far can I go? What pace does he keep up with and when does he not?
2. Building self-confidence: the one who is attacked tries to initiate his ward-offs more and more from his centre. This creates a growing awareness of being centred. This awareness gradually gives more confidence in one's own body reflexes. This is an important experience!

The foam rubber baton can be an important means for teachers who do not feel capable enough to teach boys the various ward-offs. Having them practise regularly with these batons with the emphasis on the two points mentioned above, is a very useful alternative. The batons can be bought in several specialised sports shops. They can also be made fairly easily from insulating tubes filled with PVC tubes.

6.8. Fitness exercises

6.9. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Questions to lesson 6

Body language is the way in which your body, this means you, sends messages to other people. This usually happens unconsciously. Such messages are for instance: I feel fine, sad, happy, strong, weak, self-assured, lacking confidence etc.

Sending these messages happens unconsciously. Reacting to them also happens automatically. Someone who sends the message that he is feeling fine and full of confidence (we call this the beach attitude) will not be bothered soon. Someone sending the message that he feels weak and would rather avoid contact (we call this the tunnel attitude) will be bothered much sooner.

For, most troublemakers are after victims whom they figure to be weaker than themselves. A troublemaker is after power! A troublemaker reacts to the body language of his victim. So it is important for you to know how to assume a beach attitude! Certainly when there are troublemakers around.

Beach attitude: chin up, firm step, chest slightly forward, relaxed shoulders and arms, swinging losely to your step. You look around in a self-assured manner, do not avoid eye-contact but do not go looking for it either in some cases. Mind that you do not exaggerate this attitude for then it becomes macho and this may also evoke aggression from troublemakers.

Tunnel attitude: chin to the chest, eyes to the ground, small steps at a slow pace, hanging shoulders and stiffly moving arms. It seems as if that person is walking in a tunnel. He avoids contact and makes a weak impression. An easy prey for troublemakers. Assaulters and rapists are also after power and so body language plays an important part here, too.

You can help someone who is being bothered or attacked in these ways:

- When you take a shoulder-to-shoulder position, together you look much bigger and this will scare the assailant away
- Fetch help by mobilising bystanders
- Make a racket so passers-by will pay attention
- Call the police
- Observe the perpetrators carefully so that afterwards you can give a good description.

Question

Describe a situation in which you felt threatened. Answer the following questions about that situation:

1. What attitude did you have? Beach or tunnel?
2. What was its effect?
3. Would you act differently the next time or did you use a good attitude?

Lesson 7 Boundaries

7.1. Group discussion: introduction of the theme of boundaries in dealing with each other

The teacher introduces the theme of boundaries as follows:
"Every game has its own set of rules that determines the way it will look, how it is played and how the mutual relations between the players is settled. In the same way, every country has its own laws and boundaries which have to be respected. The clearer the rules of the game and the clearer the laws and boundaries of a country, the easier it is to respect and guard these rules and laws."

"The way in which we socialise in this community is also bound to rules. Some are very clear and are written down in the law. However, there are also a lot of unwritten rules, that used to be known by everyone, which determine how to treat each other in everyday life: so-called manners and social rules. These rules are far less clear and less obvious than the so-called written laws. They may also differ largely between groups. Over the last few years Holland has become a multicultural society, a melting-pot of different nationalities, in which each group has its own customs, religion and social rules."

"This diversity has created a lot of obscurity about generally accepted manners and so discussions about standards and values are a daily issue in many parts of our society. It is important that open discussions about this subject are possible. It provides clarity about how we wish to treat each other. However, a number of basic rules of the game or social rules cannot be changed. One of them is today's central theme: the right to personal space* around you."

"Your body's boundaries may be defined by your skin and hairs, but your personal space goes on a bit further. We are going to do a number of exercises which will make you feel, set and defend your personal boundaries. You will also learn how to feel another person's boundaries."

" You will discover that you will greatly benefit from these exercises. On the one hand because you will learn to feel and indicate your boundaries. You will learn how to stand up for yourself. On the other hand because they may come in handy in making contact with someone else. Today we will show you a videoscene of a boy who tries to contact a girl but who has no sense of boundaries. That is why all his efforts fail."

The teacher asks a pupil to help him in showing what a nuisance it is when someone enters your personal space, and asks the following question: "Do you know anyone who acts this way? Some people do it accidentally, they would learn a lot from today's exercises. Some people, however, do it on purpose to intimidate others. It is very annoying when you experience this. Explain the other person about this boundary-trespassing. Stand up for yourself."

* The concept of personal space is connected to Edward T. Hall, an American cultural-anthropologist. In 1966 he wrote a book about it: The hidden dimension. Personal space and boundary awareness play an important part in the - still very young - environmental psychology. More recent information can be found in Environmental Psychology (Bell P.A., Fischer J.D., Baume A., Greene Th.C., 1990) and in Mental Health and the Built Environment. More than Bricks and Mortar? (Taylor and Francis, London).
We use our personal space to regulate proximity and distance to others. Usually, this regulation is an unconscious process. In Rock and Water, however, becoming aware of one's personal space takes a predominant place.
How people deal with their personal space is subject to development in age. A toddler deals with it differently than a pre-school kid. This one differs from a school-going youngster etc. It is not until people become adolescents that they start taking the "adult" personal space into account. Men and women, too, deal with their personal space in a different manner. This difference is probably caused by differences in socialisation. Uptil the age of 10 there is hardly any difference in personal space between boys and girls. Women take less distance from others than

next page 91

Learning how to set and experience your boundaries is important for yet another important reason. Unfortunately, sexual abuse by and with children occurs only too often. They establish traumatic experiences which have great impact on the personal development of a child. Situations of sexual abuse mostly occur within the family situation and usually with a familiar person. This makes it particularly difficult for the child to resist. The situations are so complex that the child often reproaches himself for being an accomplice, having provoked it, or the child is afraid of punishment or misunderstanding.

That is why the teacher points to a very important signal: "When you get the feeling that something is wrong or unpleasant, say so as you will learn today. (rules of confrontation) If it does not stop then, you will have to fetch help from someone you trust entirely." The teacher announces himself available for this as well, naturally. It is important that the teacher also tells about the other possibilities to get help inside and outside school. A list of addresses of social workers and relief work must be easily available to pupils.

7.2. Videoscene: "Chatting up"

As part of the introductory group discussion, the videoscene "Chatting up" is shown. Boys see what it means to start chatting up without a sense of boundaries. The teacher may ask the question what Dennis is doing wrong, followed by the question: "How would you have handled it?" The next question may be: "If she would not want to get involved with you, how would you deal with that?"

7.3. Videoscene: "Betting"

The next videoscene will show that Dennis does not handle rejection well.

Next, the teacher shows the videoscene "Betting", and asks the following questions:

- Why does he challenge Robert to assault Rosa? Answer: Dennis feels inferior to Rosa. She can stand up for herself well.
- Is assault a criminal offence and can Rosa press charges? Answer: Certainly. Dennis will get a criminal record this way, which will be very disadvantageous when he applies for a job.
- Does assault only happen to girls? How should you deal with this in future? Answer: Boys can also be victims of assault, albeit not as often as girls. However, its effect is equally devastating. Seeking help to talk about such an event is very important.
  The teacher discusses the internal guidance and counselling possibilities in the school and also tells about external possibilities. He takes care that this information is hanging at a central place in the school.
- What makes Robert accept the bet in the end? Answer: Robert is a follower who likes to belong. He wants to be a man!?! The moment Dennis calls him a faggot he gives in.
- What is actually meant by the abusive name faggot? Do we refer to someone's sexual preference or to something else? Answer: Homosexuality is not a disease and does not say anything about someone's personality. Faggot is an abusive name for someone who lacks willpower and a clear opinion. This may as well be a heterosexual.

men do, when it comes to cooperation, friendship and caring. However, when women are confronted with a hostile or aggressive situation they will take moredistance from others than men do. There are also clear differences between the standards about personal space in the various cultures and subcultures. People from mediterranean and arabic cultures are closer to each other, have more eye-contact and touch each other more often than people from Western Europe and the United States of America. Within the USA there are also differences between the whites, negroes and hispanics. People from Asian cultures, like in Indonesia, will approach each other closely but have little eye-contact.

What is important is that we learn to sharpen our sense of the personal space that is experienced mutually by two people. The distance people take from each other contains a message that has to be respected.

Dennis feels offended in his pride and experiences powerlessness at the same time. He finds it frustrating that he does not know how to make contact with Rosa in a normal, pleasant way. The feeling that he does not measure up is unpleasant and he prefers not to own up to it. He thinks of something to bend his powerlessness into a situation in which he is stronger than Rosa and can humiliate her. However, he shuns direct contact with Rosa. He knows she stands firmer in her shoes. That is why he tries to make Robert do the dirty work.

Boys and men who commit assault or rape are usually not capable of making and maintaining contact in a normal way. Often, suppressed feelings of inferiority and hurt play an important part.

Homosexuality and homophobia are more extensively dealt with in the next cluster of five lessons. If they might occur during this group discussion, the teacher will discuss them here. See also lesson 11, item 11.5.

7.4. Boundaries: feel them, set them and defend them

After the introduction of the boundary theme and both videoscenes, the pupils find themselves a partner and form two rows facing each other 4 metres apart.

Exercise 1 Feeling boundaries

Pupil A walks towards pupil B and stops the moment he feels: this is the boundary. Next he asks his partner whether he is right, or should have stopped sooner or could have walked on. If so, he does so and asks again: how does this feel for you.... and for me?
The teacher asks: "How did you know this boundary? What did you feel and where did you feel it?" Answer: slight tension in the belly and/or throat or chest.
It is crucial for boys to learn and discover this, for they have to learn to deal with it and to be confident to trust it.

Pay attention: This exercise will show that almost everyone .... can feel these boundaries well!!! For the practice of teaching and the social interaction with boys this means we can build on this!!!
That is why this first exercise is of fundamental importance!

Boys, but girls as well, are surprised by the fact that there is such a thing as a boundary that can be felt, that they themselves are actually able to feel them and so ..... set them. Still there are many who think that boys are unable of this and that this is the reason why they so often
cross the other's, the girl's, boundaries. But boys do have this capacity! However, it is we who have to make them aware of this capacity. We must help them become more aware of it, by training it so that they are indeed able to trust it in making contact.
By means of this course, and specifically with this exercise, we want to build the boys' self-confidence. This self-confidence generates the confidence to be able to get into contact with others. Without this confidence, real contact is impossible!

Exercise 2 Setting boundaries
Again A walks towards B, but now it is B who indicates when A has reached the boundary. Clearly and calmly he says "stop" and looks at his partner while doing so. Both boys exchange their experience of these boundaries.

Exercise 3 Emphatic feeling
The group observes one pupil approaching another. The moment he reaches the boundary of his partner, the observing pupils raise their hands. The approaching pupil should also stop when he feels the boundary. Then we check with the group.Were you right? Yes, most of the times they will be right. What does this mean?

It will appear that almost everyone can share the feeling of boundary with the other! Including the slight contraction of the belly and/or chest. This is an important observation! Being able to read the body language will probably also play a part in it. Having emphatic feeling of boundary also means that people can be addressed as to their responsibility. You can sympathise with the person being bullied. This creates the moral obligation to interfere. Doing nothing implies approval!

7.5. The rules of confrontation

Exercise 4 Crossing boundaries and applying the rules of confrontation
A walks towards B. B says "stop" but A provokes B by walking on. What does B feel now? Answer: belly and/or chest contracting. Now B clearly indicates that A goes too far.

Exercise 4 is the perfect moment to introduce the 5 rules of confrontation. These are:

1. Keep your basis, so: lower your breath by exhaling strongly a few times. This will take some 10 counts. For this we also call it the "10 counts rule". Furthermore, pay attention to your grounding. After some practise the 10 counts can be reduced to 5 or even 3 counts.
2. Say clearly what you do not like and what you wish the other one to do.
3. Look the other into the eyes.
4. Let your voice sound calm and convincing.
5. Expand yourself and take your space.

Learning how to work with body language is very important. Especially for boys, this is not an easy thing to do because it confronts them strongly with their insecurities about their attitude and outward appearance. The way in which they present themselves and socialise and the clothes they wear depends on the group to which they (want to) belong. Working with body language in a sense of improving attitudes and making them more aware of the messages they send, consciously or unconsciously, can be very confronting but also very educational. It is the teacher's task to deal with this carefully. Some pupils will certainly profit from a number of carefully formulated pieces of advice.

Advice: It is wise to give these rules to the boys on a piece of paper. They can stick it into their diaries or something like that, for they need a constant reminder of these rules. They can also be integrated in their final assignment (see questions to lesson 8). The teacher will refer to them regularly during the entire course.

7.6. Offering help: visual preponderance

Exercise 5
We can dress up the previous exercise a bit more by combining two pairs. B is now assisted by one of the other pair. He will take position next to B so that together they are twice as big as A and can impress him. A is impressed and blows his retreat. This means that good body-language combined with visual preponderance may work preventively (see also lesson 6, item 6.4.).

7.7. Methods of liberation: wrist-trap

In exercise 4 the rules of confrontation were applied because boundaries were crossed. In this situation and organisation the wrist-trap liberation techniques can be introduced.

Exercise 6
A approaches B and does not stop when B says so, but grabs one of B's wrists. B frees himself, takes up a strong defensive position and applies the rules of confrontation.
Point of attention: the wrist-trap liberation technique should be a controlled explosive action, after which complete calmness should be regained: self-control!

Some points of attention:

- always turn towards the thumb of the hand that holds your wrist: for the thumb is the weak spot of the trap
- make sure that your arm is bent when it is grabbed, for only then the power needed to free yourself can be generated from your basis
- the power coming from your basis (i.e. feet-legs-belly) forms the source of power for the liberation.

Exercise 7 Double wrist-trap liberation
Although it does not happen very often, it is also possible that the wrist is caught with two hands. This demands a different technique: the free hand takes the fist of the captive hand firmly, and again with the power generated from the basis, an explosive action brings about freedom.

Exercise 8 Wrist liberation in double circle
Practise these techniques with different partners. A good organisation for this is the double circle. The pupil of the outer circle grabs his partner's wrist (in the inner circle). He frees himself, after which the outer circle moves on one place and the next partner is grabbed by the wrist.

7.8. Eye-contact: sending and receiving a message

In our society eye-contact is of great importance. Just as body-language, the way in which we look at each other forms a source of information. This information is partly received and
processed unconsciously, but largely influences what we think about someone else and how we relate to the other person.

We want to teach boys:

1. to be able to make eye-contact without losing their basis. Many boys are insecure and profit from exercises and advice that enable them to look each other in the eye.
2. to be aware that eyes send messages and to be able to read this "eye-language". This may come in handy in many situations but certainly in situations of making contact with girls. Eyes can send out an invitation but also a rejection! Boys must be made aware of that.

The teacher may introduce this item as follows:

"During each contact it is important to look each other in the eye. Eye-contact is a personal thing. So personal even that in some cultures it is forbidden to look each other in the eye. Do you know the expression: "The eyes are the mirror of the soul?" What could this mean?

Answer: Just as with body-language, your eyes send out messages. As for instance:

- I feel certain of myself
- I am afraid
- I hate you
- I like you
- I would prefer you to leave
- Now you go too far.

"When is it difficult to look someone else in the eye?" Answer:

- When you feel insecure. So eyes can express strength or weakness! Look at two boxers just before the sound of the bell for the first round. They try to intimidate each other with their eyes.
- Because someone might have something to hide or is lying. So look carefully at someone when you do not trust him or her completely.
- When someone is trying to hide his or her feelings. You may love someone or rather hate someone. If you do not want the other to know this, it is difficult to look the other person in the eye.

So, eyes send out messages. Just as it is possible to become more aware of one's body-language, it is also possible to train making eye-contact.

Exercise 9

Make pairs in a double circle. Sit opposite of each other at a maximum of 1 metre. Look at each other for 1 minute. No one speaks. Realise that you may get to know a lot about each other through the eyes. Just look at each

other and keep your calm. Laughing or something like that is a sign of weakness!
After that minute, the pupils discuss in pairs what they have experienced.

Exercise 10 Focus in the centre; eyes and body are one

Some pupils are very good at looking each other in the eye, but others have a lot of trouble with it. However, it can be learnt.
The ones who are good at it probably strain their bellies slighly without knowing it to maintain a fixed point of attention there, enabling them to look at another person for so long. That is why the teacher gives important advice:
"While looking, keep your attention focussed in your belly (centre). Strain it slightly and keep both hands folded over your belly to keep conscious of this area."
Change of partner by moving the outer circle one place up.

During this second minute the teacher may colour the exercise further by saying: now make your eyes unyielding; now make them friendly and inviting; now rejecting; now very weak etc.etc. Feel how these changes are noticeable in your entire body!
Expressing inflexibility through your eyes is immediately followed by straining your muscles. The same applies to friendly eyes which is followed by relaxing your body. Etc.

Exercise11 Eye-contact standing up; focussing and grounding

Partner change. The same exercise as 10, but now standing up. This is much more difficult because not everyone is able to stand calmly and firmly grounded. That is why the teacher gives the following advice: "Focus your attention to your belly as we did, but now also focus it on standing strong. Imagine that you are grounded, in other words, that your feet grow roots into the earth which make you stand extremely firm (the hara position).

Attention: When these exercises are done with young pupils - 10, 11 or 12-year-olds - the success of the exercise may be enhanced by working with points: turning away your head is 1 penalty point, laughing is 1 penalty point, starting to talk is 3 penalty points, etc. You might even make it into a competition, as with Chinese boxing. Mind that the pupils stay focussed on the exercise. So: how come that you are so good at this? How do you do it? Which of the advice given helps you best?

7.9. Proportional reacting

Slowly but surely the boys have been given a number of tools with which they can deal with conflicts in various ways. In the first lessons they learnt that you can choose between rock and water attitudes, depending on the situation. Both attitudes can be equally good.
Within each attitude they have learnt to radiate a good, strong attitude. The awareness of having a good, strong attitude helps them maintain their balance and self-control in case of conflict.

In working with boundaries, this is tested again. "Can you remain calm and strong under the influence of a threatening situation, without losing your self-control?"

This is important for two reasons:

- Only when you remain calm you can properly measure a situation and tune your actions accordingly (proportional reaction).
- Only when you remain calm you can feel the internal body-signals that accompany the loss of self-control in your opponent: e.g. breath fixed up high in the chest, blood rising to the head, eyes opened wide. The moment you become aware of this you can act on it. Not when you lose self-control! So, body-awareness is a precondition for self-control.

In the martial arts there can be great appreciation for a good loser. Someone who loses his self-control, however, also loses a lot of respect. In our culture, self-control is also very much respected. Girls, for that matter, also prefer a boy showing calmness and strength to a macho who does not have self-control.

Boys and men find it in their interest to react properly to a situation. As far as the wrist-trap liberation exercise of this lesson is concerned, the following needs to be said: usually grabbing someone's wrist is not meant to be a form of brutal violence. The adequate reaction to this is: free yourself and confront calmly.

7.10. Contact exercise to practise setting boundaries

This exercise gets the boys acquainted with the setting of boundaries in a different way. Moreover, it is a nice exercise that helps the boys to ground and strain their belly-muscles well.

Exercise 12

Form pairs. Partner A takes up a very strong rock-posture, with his abdominal muscles strained the best he can. Partner B starts to punch to A's belly, first very slightly, but then harder and harder to find out where A's boundary is. A has to confront B correctly when he thinks it is getting too tough for him.
This exercise knows two sides: A practises the rules of confrontation, while B learns to tune his action to A.
Change of partners.

7.11. Pushing-hands fixed step

The subjects of this lesson have not asked much physical action. If there is sufficient time left it would be wise to practise the pushing-hands fixed step further.

7.12. Fitness exercises

7.13. Group discussion: what are the most important things of today's lesson and explanation of the homework questions for the next lesson

Questions to lesson 7

Every person has his own personal space which nobody should enter without permission. This space is surrounded by boundaries that can be felt. This feeling we call **boundary awareness.**
Without a sense of boundaries we would be having problems and conflicts with each other all the time. So, this sense of boundaries helps you to make and maintain contact.

In this lesson you have learnt to feel, set and defend your own boundaries.

When someone does cross your boundaries you tell him or her that you do not want them to do so. **The 5 rules of confrontation** tell you exactly what you need to think of when you do. They are:

1. Remain in your basis: inhale a bit deeper and lower your breath to your belly.
2. Say clearly what you do not like and what you want the other person to do.
3. Make eye-contact in saying so.
4. Make your voice sound calm and convincing.
5. Make yourself big and take a lot of space.

We can also feel when someone else's boundaries are being crossed. That is why it is such fun to watch a film. It is just as if you experience it yourself.
It also means that you feel what happens when someone in your class is being bullied. That makes it partly your responsibility when you do not do anything to stop it.

Crossing boundaries may happen in many ways. Someone may touch you or come too close. Someone may call you names or ask you to do awkward or funny things. If this makes you feel uncomfortable, this means that something is wrong. When asking the other person to stop, does not help, talk about this with someone you trust: your parents, your teacher or your friend.

Question

Describe 3 situations in which you felt that someone crossed your boundaries. Something happened that you did not like. Write down for every situation what you

- felt at that moment
- thought at that moment
- did to stop it (did you use the 5 rules of confrontation)
- how it ended.

Pay attention: describe at least one situation in which you applied the rules of confrontation.

Lesson 8 Intuition

8.1. Group discussion in which the questions of the previous lesson are discussed and the theme of intuition is introduced briefly

8.2. New ward-off techniques

In lesson 2 we practised the ward-off to a shoulder-push: uchi-uke.
When the uchi-uke is done with the left hand, the left leg steps away backward and the body turns along with it. The other hand can be used in helping to ward-off the assailant with wrist and fore-arm.

Shoulder-push: soto-uke, followed by neutralising the attacker

Another ward-off to the shoulder-push is the soto-uke. It is the same technique that is used for a punch to the face as was taught in lesson 3, item 3.6. With a punch to the face, soto-uke is carried out in the rock manner. When soto-uke is used as a ward-off to a shoulder-push it is carried out in the water manner. Contrary to uchi-uke, here the fore-arm is turned outside in. The fore-arm parries in a yielding movement in contact with the attacker's wrist. The wrist is grabbed and turned to the attacker's back.

The disadvantage of this ward-off to a shoulder-push is that you have to be particularly fast en may yet get the attacker's hand along your face. The advantage is that you can neutralise your opponent by turning his arm to his back and applying a neck-trap. For a neck-trap you put your fore-arm around the attacker's neck and pull him backward in one move so that his balance is disturbed.

Exercise series 1

1. application of uchi-uke with rock ward-off
2. application of uchi-uke with water ward-off
3. applicatioin of soto-uke with water ward-off
4. application of soto-uke followed by twisting the arm to the back and a neck-trap.

To practise this series, two ways of organising are possible:

- Double lines, moving one line so that the pupils can practise with different partners
- Free formation

Double-handed push: double-handed uchi-uke

A fairly common thing to happen in a confrontation between boys is giving a challenging push with both arms against the chest. This is often the starting-point of a fight. That is why it is good to teach the boys a ward-off that neutralises the attacker and may prevent a fight.
We use the double-handed uchi-uke for this, carried out in the rock or water manner.

Carried out in the water manner, the one who is attacked grabs both wrists of the attacker and steps backward to pull the attacker out of balance. The defender keeps hold of the attacker's wrists and confronts.
Carried out in the rock manner, the one who is attacked uses his fore-arms to kick the attacker's fore-arms apart in a short movement, while stepping backward to take up a strong defensive posture.

Exercise series 2

1. uchi-uke carried out in a rock manner with taking up a strong defensive posture
2. uchi-uke carried out in a water manner followed by a confrontation

8.3. Emphatic feeling of boundaries: two pupils sitting on a bench

In lesson 7 we did some exercises to show the boys that they can feel the boundaries between people. They also learnt that they are surrounded by a personal space. They have learnt to set and defend their own boundaries.

In this lesson we continue these exercises but with a slightly different intention. These exercises are of great importance because boys often operate boundlessly, to such an extent even that many people wonder whether boys have a sense of boundaries at all. In lesson 7 we have experienced that boys do feel boundaries. However, our main concern is to make the boys themselves aware of that. We have to draw their attention to it and train the skill. Training in this case means: making them aware.

Boys have a lot to gain from developing this boundary-awareness. On the one hand it means that they can recognise their own territory and on the other hand they will learn to recognise the personal territory of others.
It is also very important in making contact with girls (or boys). When do I cross her boundary? How does she react to it? What messages does she send with her body-language and eyes? What does she make me feel?
This last question is the link to the theme of this lesson: Intuition.

Exercise 3 Experiencing boundaries on a bench

A person (a girl if she is available) is sitting on a bench. The rest of the class is facing her as spectators in a half circle. A boy of the group sits at the other end of the bench. Slowly he moves towards the girl. The moment he reaches the mutual boundary, the group raise their hands.

It will appear that the class have a flawless feeling for this boundary. Ask the class: "How do you know so well? Do you perhaps feel it yourself in your body (belly), as you felt in lesson 7 when you appraoched someone's boundary? Is this the same as being able to read their body-language, or is it more emphatic feeling? Does the fact that you are able to feel along give you extra responsibility? For instance, when you see and .... feel that someone else is being bullied?"

It is very well possible that, depending on the attitude of the one sitting on the bench, the ultimate limit/boundary

has already been set, by way of averse eye-contact. The eyes say: not one inch closer!
This can also be practised. The person who is able to send out such a clear message of rejection with the eyes, receives a compliment. Next we ask him/her to look as neutrally as possible and feel with the class when a different boundary is reached in moving closer.

Repeat this exercise a number of times with different persons. The one who is sitting on the bench is asked every time when he experienced the boundary. This way, the entire class watch and feel along and are made aware of a joint responsibility at the same time.

It also means that when boundaries are crossed in class, for instance in the form of bullying, the group have emphatic feeling and will know what is going on. So, this does create a joint responsibility. We will have to point this out to them.
Next we discuss what the class can do when there is bullying or other problems are going on. Mention the tasks of the mentor, the dean, the counselor. Ask the class what attitude they have agreed upon as far as bullying is concerned. Has an Anti-bullying Contract been signed?
(see also lesson 4, item 4.5. and lesson 6, item 6.5.)

Exercise 4
It makes a lot of difference when both benchers sit down on the bench at the same time. The mutual space between them can be much smaller without boundaries being crossed. Show this and have the boys experience this.

Exercise 5
Finally the function of a bag as a means to set the personal boundary can be shown and practised. The moment the person who is sitting on the bench feels that the other is moving in too closely, he/she can put his/her bag on the bench. This signal must be understood by the boys. In fact, there are various possibilities, the thing is that the boys should be made more aware of them.

8.4. Intuition training

Intuition as an internal warning-system
It is important that we make the boys aware of the fact that there is such a thing as intuition and of its great mportance. Every boy knows that intuition can warn you in case of danger and is therefore very important. They may be asked to give examples of situations in which their intuition warned them against danger. And yet they may be heard to say "I already had a feeling of being careful" and still they did not take this signal seriously with all the nasty consequences.
In the extra lesson, found in appendix 1: "Dealing with a threatening group", intuition is discussed in the form of an internal warning-system against danger.

Intuition in making and maintaining contact: self-awareness and boundary-awareness

In the boundary exercises we have noticed how precisely we are all able to feel our own boundaries and even those of others at a distance. But intuition also plays an important part in making and maintaining contact.

You may or may not be attracted intuitively to a person. Some people you trust, and others you do not, although it is often difficult to indicate what brings this feeling about.

Intuition and feeling are tightly connected. It is these two that we have to introduce in the boys' feeling and awareness because these two play an important part in the development of their self-awareness and boundary awareness.

Boys must be confronted with intuition and feeling to get to trust them. That is why in this course a lot of attention is paid on the one hand to the development of good body-awareness. This enhances their self-awareness through the physical approach. This self-awareness is also enhanced through the development of boundary-awareness and intuition.

The development of body-awareness goes together with:

- the development of boundary-awareness,
- the experience of individuality with a personally felt territory, and
- self-control.

The development of feeling in general and intuition in particular, enhances the development and the awareness of individuality in the sense of being a person with his own ideas, preferences and feelings, that are directed from within. The development of this individuality is of course connected to the growing awareness of being separated from others. This in itself is partly responsible for the strong need to belong to a group.

8.5. Intuition exercise: where is your partner?

Exercise 6

Make pairs, free formation in the gym. A closes his eyes, B walks around him and stops somewhere next to/in front of/behind A. In the meantime the teacher makes some noise: bouncing a ball or clapping his hands. After about 15 counts, the noise stops and B has taken his position. Now the teacher asks:

"Where do you feel your partner certainly is not?"

This can be felt as an empty space. When the pupils have had some time to answer this question to themselves, the teacher says: "Now you do feel where there is nothing, you can feel the presence of something, of an activity, or of your partner at the same time. Point to where you think he is standing."

Pay attention: Only when pupil B stands inside the personal space of A (as was taught in lesson 7), it is possible for A to feel his presence. So, even with their eyes closed people can feel boundaries!

Do this exercise several times. The boys must learn to get the hang of this. When the teacher should do this exercise only once, there may be pupils who did not feel anything this first time and may get the impression that their intuition does not work.

8.6. How many people are behind you?

Exercise 7

Now we make groups of four. One pupil stands with his eyes closed. The others decide together whether none, one, two or all of them will stand behind him. He again has to say what he thinks he can feel and mention the number of boys standing behind him.

Pay attention: Here too it will only work when positions are taken up inside the personal space. Three pupils standing behind each other will be discerned as one, as a matter of fact. Some pupils will say "I didn't feel anything" and feel disappointed. However, it often appears that this was the correct answer because there was actually nobody standing behind him/her.

8.7. Where is the group?

Exercise 8

This is a particularly nice "game" to be played with the entire group at once. However, there is one disadvantage. When the group is too large or restless, this game has little chance to succeed. It goes like this:
One pupil is taken out of the group and put outside the gym, blindfolded. In the meantime the group chooses a place to stand, for instance in one of the four corners of the gym, and keeps very quiet there. The blindfolded pupil is brought to the middle of the gym. It is his assignment to "feel" where the group is. Once again the teacher may help by asking questions: "First try to determine in which direction you do not feel anything at all. Then try to reconnoitre the remaining directions. Try to walk that way carefully."
It is obvious that as soon as one of the group makes the slightest sound, the place of the group is betrayed at once. This makes the game so exciting.

8.8. Moving with your eyes closed

Moving with your eyes closed through a defined area of the gym (by way of an elastic rope)! Use the shielding with the sensitive water attitude and.... your intuition.

Exercise 9

Assignment: "Plot a route in your mind and start walking it with your eyes closed. When you have reached the other side you can stop. You have got to have courage to trust your techniques. Move carefully with gliding steps, as if you are on very thin ice. Do not move too fast, use all your feelers, use your arms as if they are the tentacles of an octopus, very sensitive and alert."
First make this last half a minute. Give corrections. Then take another minute. The ones who have trouble doing this exercise and open their eyes? "Too bad for you guys. You need to have guts to dare trust your feeling and intuition. Sit down for a while and watch how the others do."

8.9. Boundary conqueror

Exercise 10

A group game in two parties, in which one party tries to pull the other into its own territory. The teacher divides the class into two groups who position themselves at either side of the central line of the gym. The game starts at the teacher's signal. At first the boys will focus their attention to the one opposite, but as soon as the loot has been conquered, attention will go to others as well. Helping each other is allowed, as long as the game is played correctly.

"You may try to conquer and pull each other in all possible ways to your side of the line, as long as both your feet stay on your own half." The one who is pulled or layed with both feet inside the area of the opponents, becomes a serf and has to help the conquerring team.

After several minutes it is entirely obscure who belongs to whom. So this game does not actually know any winners except the fun of the moment.

The teacher is the referee. Fair-play is foremost and a guarantee for success.

8.10. Fitness exercises

This is the final lesson of Rock and Water as it is taught in primary school. In this final lesson we check whether the pupils have reached their practise targets of lesson 1 (see also item 13.7).

8.11. Conclusive group discussion: what did I learn during the last 8 lessons and discus sion of the final assignment

The teacher may choose to look back at the previous 8 lessons. He/she asks the following questions:
What did you learn?
What was the most useful thing you learned?
What did you like best?
What did you miss?
What more would you like to know?

The pupils collect the answers to the homework questions of the previous lessons and make it into a final assignment. The teacher tells them which requirements this final assignment has to meet.

It is also possible that the pupils receive a certificate the moment they have concluded their final assignment correctly, and with it the course. The certificate mentions the key entries of the Rock and Water program. It is also possible to include the results of the fitness exercises in the certificate.

The certificate will be signed by the teacher, the headteacher and the pupil.

Questions to lesson 8

Intuition plays a large part in your life, much larger than you may often notice yourself! For intuition has a lot to do with feeling and with the things that you do or do not do, without thinking about them. Intuition helps you to make contact, to take decisions and it warns you against danger.
You can think about things, but by listening to your feeling it is also possible to find out about things. Thinking and feeling are like brother and sister!

Danger: Intuition warns you against danger. Sometimes you feel something is not right and there is a threat of danger. You are not sure, but still "you just know" that something is not right. Many victims of violence say afterwards that they had already had the feeling that danger was threatening, but that, unfortunately, they had not taken this feeling seriously.

Question 1
Describe a situation in which your intuition (feeling) warned you against danger. If you cannot remember any, try to imagine a future situation in which your intuition might be of help to you.

Dealing with others: Intuition plays a very important part in dealing with other people. You feel attracted to some people and not to others. Some people you can trust and with others you get an unpleasant feeling. Always take your feeling seriously if you feel uncanny with someone. Try to find out why you do not like or trust that person.

Question 2
Describe a situation in which your intuition told you that a person could not (or could) be trusted. Did you take your feeling seriously?

Taking decisions: When you have to take a difficult decision, you will have to think it over carefully. That goes for business-people, politicians and for you as well. But still.... you often hear business-people and politicians say that they have taken a decision with common sense and feeling. They know that following your intuition can be very important when they have to take difficult decisions.

Question 3
Describe a situation in which you had to take a difficult decision and how your intuition (feeling) helped you take it.

Final assignment
Describe in a minimum of 10 lines what you have learned during these lessons. For this you may have to read the hand-outs that you got at the end of each lesson once again. What did you like, what did you not like so much? Did you miss anything?
Make it into a nice essay! Good luck.

Lesson 9 Mental strength: group pressure and bullying

9.1. Introduction to the final 5 lessons

Pointing to self-realisation

The final 5 lessons of the Rock and Water program are aimed at pupils of 14 years old and over. These lessons could be summarised by the title: pointing to self-realisation*.
Important themes in upbringing and education are presented here within a meaningful coherence. Meaningful because they try to link up with the pupils' way of life and also meaningful because the various themes show mutual points of contact. Whenever possible, each theme is first introduced from a physical point of view and from there we try to make the mental and social points of contact visible and transfer them to the pupils' own experiece.

Self-realisation points in the direction of discovering and realising one's own possibilities. It goes without saying that this implies being able to take care of one's own safety. So, self-defence again forms the physical side of the program. Self-defence against physical, verbal and sexual abuse.

Self-realisation also implies that pupils become more aware of their own individuality, talents and possibilities. It is everyone's assignment in life to become aware of these possibilities and to learn and dare listen to the need for their fulfillment. Gradually the capacity to stand up for oneself develops into the deeper awareness that each person has his own meaningful way to go. This path of life is directly connected with the individual possibilities and talents.

The inner compass: a blueprint in the person's psyche

A person's possibilities are stored in his psyche as a kind of blueprint. This blueprint represents the ideal in the bud. That is what a person might grow into when he reaches complete self-realisation. Just like a person's genotype determines the colour of his eyes, his build and length, the psyche-blueprint directs the psychological possiblities. It depends on these possibilities and the social support whether that which is contained in the core, will come to full realisation or not.

The blueprint of psychological possibilities reveals itself in a person's psyche as **an inner compass**. This inner compass points a steady course, and even if the beginning of this course is often characterised by periods of doubt and insecurity, the ruling feeling is one of meaning-fulness and certainty.

In modern society, in which many young people experience a lack of direction and purpose, it is of fundamental importance to point these youngsters to this extraordinary mental process of growth seeking for realisation within each person. The experience of meaninglessness and purposelessness show a person who cannot discern a steady

* The identity process has been extensively described by Erikson in his "Identity and the Life Cycle" (New York, 1959, 1994).
In early adolescence (pre-puberty), the development of a social identity is an important task. Childhood and its identity are closed off. The adolescent can more often be found outside the home without direct supervision and support of (one of) the parents. Being and feeling a member of a group now determines his self-awareness for an important part. Watching each other, mutual adjustments and undertaking various activities together with others, form the major part of their lives. Friendships are primarily aimed at undertaking activitities together with others. Sympathy, loyalty and helpfulness are important as well. The major task of adolescents is to develop a psychological identity. This implies that the younger person starts to think more about himself, about what he wants and is capable of. His intellectual capacity has increased. This increase enables him to develop metacognition, which means that he is able to think about thinking. This enables him to think filosofically as well, and to subject himself to critical self-examination. He "descends" in himself, so to speak, and tries to examine his deepest personal motives and reasons for being. This investigation is difficult and can be painful. It can only be completed successfully and without many problems, when the social identity has been formed with success. When young people know that they are supported by their environment, they will be able to start this

next page 108

psychic/mental descent. Then there is a social support system ready for him, in case he makes unpleasant discoveries about himself.
Young people with a social identity that has been incompletely developed, find it easiest to connect to a group culture in order to belong to something at least. Generally the rules of the group are fairly clear and indicate how the adolescent can become part of it: clothing, word use, sports, music, dealing with adults (authority), lifestyle etc. However, the danger exists that a young person with a weak social identity joins a group at risk. The rules of such groups are generally more superficial, which makes it easier for young people to join up, but the risks of criminal behaviour and drug use are bigger. Adolescents feel unique. They cannot imagine that others experience the same feelings as they do. Erikson calls this the personal myth. Young people often need a period of reflection in which they can not fulfill the expectations of society yet. Erikson calls this a moratorium. They need time, so to speak, to get to know them-selves better and to learn how to deal with the enormous changes they go through in cognitive, physical and psychosexual areas. In the process of growing identity, problems may occur, especially identity confusion. This can become visible in avoiding close relationships, a feeling of missed chances, concentration problems at school, gradual isolation, or in the choice of a negative (fake) identity that can lead to criminal behaviour. Risky behaviour and suicidal tendencies can also be related to this identity confusion. The need to conform to a group presumably decreases proportionally as the adolescent gains identity and individuality. As the adolescent grows older, the emotional side of friendships becomes more important. Then, loyalty, confidentiality and being able and allowed to be themselves become prominent.

course in himself. Everything seems equally (un)important to him. This person does not (yet) feel a connection with his inner compass. He seems to roam like a ship without a navigator. For the time being, the ship can only pick up outside signals with its radar, but does not know how to give meaning to these signals. Giving meaning is only possible when the course is known. And it is the navigator who has to set the course.
From this image, two kinds of people emerge: the radar-person and the person who is conscious of his own direction and sails on his inner compass.

The inner undercurrent

The process of self-realisation, which in the first instance leads to great happiness and self-fulfillment, serves society as a whole at the same time. Apart from the fact that society gains by the optimal realisation of someone's talents and possibilities, self-realisation goes together with another process:
in following one's own individual path of development, a new awareness of identity gradually breaks through. The boundaries between individual and general interest gradually seem to become less clear and finally disappear. The sense of a closed-off individuality is transformed to the experience of being connected at a deep level with (all) other people. This deeper experience and transformation of identity is characterised by the awareness of being part of **an inner undercurrent**. This inner undercurrent feeds, directs and connects people in a deeply felt awareness to be part of a greater, meaningful process.

Then the sense of self (the me-feeling) and solidarity (we are all one) together form a new experience of identity. From this new transformed identity grows a feeling of responsibility that extends beyond one's individual boundaries. The boundaries between self-interest and communal interest slowly dissolve and this makes a person truly serving society.

Transformation of the rock and water principles

The growing awareness of one's own individuality with talents and possibilities, that gives direction from one's core essence to someone's personal development (the inner compass), is represented in this third part of the Rock and Water program as the "**rock quality**".
Rock quality stands for the receptivity of the core essence and the courage to take the path it indicates in someone's life. To be able to and dare take this path takes sensitivity and intuition for the inner processes that indicate this direction, and takes self-confidence and determination not to forsake it.

This is how "rock" gets a second, deeper meaning. On the one hand it acts as one of the two options in dealing with a conflict (rock or water attitude) and on the other hand it is the strength that leads to self-realisation.

Shift of emphasis

The transformation of the rock and water principles in these last 5 lessons is related to a shift of emphasis made in the course:

- The first 8 lessons aim at the development of the personality with a strong emphasis on the development of social skills. A strong psycho-physical basis forms the starting-point for making and maintaining relationships. The "I" in relation to "the outside world" are at its centre.
- The final 5 lessons continue along the same path, but put a stronger emphasis on becoming aware of individuality and the development of individual possibilities. The "I" in relation to "my inner world" gets a stronger emphasis in this second part of Rock and Water. This process links up with the process of growing awareness of young people in their adolescence.

Sexuality and manhood

Sexuality plays an important part in the developing personality. Freedom of being able to be and become who you are, certainly applies here, too. It is important for boys and girls to realise that each and everyone has to go his or her own path of development and has a right to be free in doing so. Boys may differ from each other in this path of development, girls as well, and the differences between boys and girls are generally even bigger. Tolerance is the only guarantee to a happy, balanced society!
Against this background, homosexuality, homophobia and sexual harassment are also discussed. That is how we try to arrive at a possible description of manhood:

A genuine man is someone who has the courage to follow his intuition and go his own path and take on the responsibilities he encounters.

It goes without saying that man could also be replaced by woman in this definition.

Self-realisation, sexuality, manhood and spirituality are difficult themes to mould into a cut and dried lesson. Not every teacher will feel comfortable and secure, anyhow, when dealing with these themes and discussing them with the group. However, they are essential aspects of being and becoming humans and that is why they deserve attention in upbringing and education. Teachers who teach Rock and Water have gone through a personal process of development themselves as well, during their training to become a Rock and Water instructor. It is precisely this process which enables them to bring the program across.

The thread running through the final 5 lessons

- In lesson 9 the boys are introduced to the tree attitude and the hara attitude, and the power of concentration and visualisation. It provides them with tools to stand strong against bullying and group pressure and makes them aware of the power of mind over body.
- In lesson 10 the boys are once again confronted with the power of concentration and visualisation. Self-confidence (conviction) and the great importance of having a purpose for the increase and development of their personal strength is introduced and practised here by means of physical exercises.

- In lesson 11 setting targets is connected to becoming aware of one's individuality. Here the boys are given the idea that they possess a specific, unique potential of possibilities and qualities that literally asks for development from within and thus gives direction to their lives as well. That is how awareness of one's own possibilities goes together with the awareness of responsibility and direction. From this perspective the development of a personal opinion and lifestyle is discussed. Sexuality, manhood, following (two video scenes) and homosexuality are discussed within this context.
- In lesson 12 the themes of the previous three lessons are assembled in the Three Steps Plan. Here boys learn to set goals and develop strategies for reaching them. Positive thinking and visualisation play an important part in this.
- In lesson 13 sexuality is the central theme. Becoming aware of one's individuality and development leads to understanding, respect and acceptation of one's own sexuality and that of others.

Group discussions

Some of the group discussions, depending on the theme, have been described fairly extensive-ly in the following chapters. Its intention is not for the teacher to copy them gratuitously, but rather to give an example and create an atmosphere in which the specific theme could be introduced. Every teacher has the freedom to find his/her own way in it, of course.

9.2. Group discussion in which the contents and objectives of the next 5 lessons are discussed

The teacher may divide this group discussion into three parts.

(1) A retrospective view of the first part of the course:

"In the first four lessons of the Rock and Water program you have learned to stand strong during a conflict, a stressful situation or during a fight. We practised this standing firm or grounding a.o. with Chinese boxing and pushing-hands. You will have noticed that it makes a lot of difference whether you stand strong or not, and.... that it is not a thing that you do just like that.
Does anyone remember the most important points of attention for standing strong?
Answer: Keep your breathing low in your belly, take care that you stand firmly on the ground with both feet. ("The floor is your best friend")

"At that, we also worked with the rock and water techniques. Being able to alternate these rock and water techniques appeared very effective. From this you learnt to deflect the opponent's power (water) and apply your own strength effectively, always developing and directing it from your basis. The ideal combination of self-defence techniques and communicative skills were our goal. Key-words were self-control and self-confidence."

"Besides, we did exercises related to body language. Can anyone tell me what the tunnel attitude is? And the beach

attitude? And why body language is so important?"
Answer: it is your visiting-card. People judge you, in the first instance, by what you look like and how you present yourself. These largely determine the first contact. Someone with a good, self-assured attitude (the beach attitude) has a convincing effect and radiates power. Such a person will not be harassed by others soon, he deals with others more easily and is more successful in what he wants to achieve.
For someone with a less positive attitude (the tunnel attitude) the exact opposite applies.

(2) Preview of the last part of Rock and Water:

In this last series of lessons the object is that you learn how to be successful in developing your possibilities and achieving the goals you set yourself.
Here the principal rule is:

You can only become truly successful when you allow yourself to be you and are able to be you and have the courage to develop yourself.

"This means that you must have enough self-confidence to pay attention to your personal interests, that you have the courage to follow your own feelings and judgement, and that you are willing to develop your own personal qualities.

The other side of the medal is also very important:

A happy and successful society is only possible when we allow each other the freedom to be ourselves.

"So this means that together we must learn to generate a large measure of tolerance and understanding for each other. In everyday life, for instance, this means we no longer exclude, call names or worse to people who think, feel or live differently. Think, for instance, of the pupils with the "wrong" clothes, hair-do or attitude. Another example is the way we act towards homosexuals. Furthermore, our country houses more and more ethnic minorities with different cultural backgrounds. They also deserve our respect and understanding."

Tolerance is the only guarantee for a happy society.

"Developing yourself is not a process that stops when you are 21. It is true that physically you are full-grown in a sense that you will probably not grow any taller, but your mental growth will proceed, you will keep developing yourself. What you need for this process is what you develop further in the process:
- self-confidence
- self-knowledge
- self-respect

- perseverance
- self-discipline."

"Sexuality has become an important part of your lives and will probably remain so the rest of your lives. Here also applies that you can only be and remain happy when you can find your own path in it, in your own manner and at your own tempo. People differ, boys and girls certainly differ, especially when sexuality is concerned. Respect to guarantee each other's freedom in this, is very much in place. That is why we will also discuss sexuality, homosexuality and sexual harassment in the following lessons."

"Furthermore, in the next 4 lessons a number of physical techniques will be repeated and extended with ward-offs and liberation techniques. The ultimate goal of these is that you will be able to stick up for yourself in a physical confrontation. You will learn to hold a simulated fight with someone else in which several techniques will be applied without losing your view of the situation or your self-control."

(3) Theme of this lesson:

"This lesson is the first of a series that deals with mental strength. By mental strength we mean for instance perseverance, self-discipline, and not to forget also and especially..... self-confidence.
In this lesson we will do some exercises that will show you that your mind always rules, or should rule, your body. The strength of the mind is almost unlimited. However, you will have to experience and understand this before you are really able to trust it. Today we will make a start.
Today we will learn the tree attitude and the hara attitude. Both attitudes are strong attitudes that train the power of the mind over the body.
In case of the tree attitude, this goes in the direction of a special martial arts training. The hara attitude, however, is a strong attitude that is also very important in everyday life when you are confronted with bullying or group pressure."

9.3. Pushing-hands: training the rock and water techniques, with a transfer to the rock and water attitude

In lesson 4, item 4.3. and lesson 7, item 7.11., the pupils have already practised the pushing-hands. This exercise, and also the transfer to the rock and water attitude, is meant to be a warming-up and a reminder.

Exercise 1

Make pairs of equal height.
The teacher shows the pushing-hands with a pupil and gives the following tips:

- try to alternate Rock (= bracing yourself) as effectively as possible with Water (= following your partner's strength without losing your balance).

- Keep constant contact with your partner. Stick to him! This way you will feel the other's intentions and this will enable you to react more effectively.
  Keeping contact = physical communication and more effective reactions.
- Keep your breathing in your belly and try to keep up your feeling for balance during the entire game. Try to avoid cramping up ("rockify") as much as possible. Cramping up means becoming rock and this means that you lose the feeling for yourself and for your opponent. This will lead to loss in every sense.

After this the pupils start the pushing-hands. Every few minutes there is a partner change. During such a change there is time to make a transfer from the physical pushing-hands with its rock and water aspects to the way in which people communicate.
For instance as follows:

Transfer to the rock and water attitude

The teacher may show the rock and water attitude, during the lesson, in the way in which he deals with his pupils. For instance, he may ask a pupil who is constantly talking, in a friendly manner, what is so interesting in disturbing the lesson and ask him to stop.
"Pete, why do you keep on talking? Is there something you want to tell to all of us or is it private? Would you mind doing that after this lesson so that we won't be bothered?"
This way, the teacher confronts in a friendly way, indicates what he does not like about it and what he would like to see. Moreover, he asks for Pete's reasons i.e. he keeps communication open. This is the water attitude.

Next the teacher confronts the class with his action and asks them:
"Did I react as rock or as water?" and also: "Why did Pete not close off rightaway and why did I not become rock straight off?"
A possible answer to this could be that Pete normally does not disturb the lesson by talking, but is usually a quiet pupil. So, the teacher adjusts his action and chooses that from which he expects the best effect, i.e. the water attitude. And, this is very important, the relation between Pete and the teacher remains intact because of the water attitude. In short: understanding for mutual points of view is exchanged and respected.

Things go very differently when the teacher silences Pete with the remark:
"Pete, shut up immediately... or else you can leave."
This rock attitude can be appropriate, depending on the situation, and can also be very effective. However, it is obvious that this attitude blocks every form of communication (which may be the teacher's intention, of course). Often the rock attitude is applied much too soon as a way out.

Ask the pupils:
"Do you know anyone who is often rock unnecessarily?"

"Do you know anyone who often tries to apply the water attitude?"
"How does this effect you?"

"What would it be like if you were friends with someone who is often rock unnecessarily?"
Answer: it means that this person closes off for ideas and feelings of others. He goes his own way without taking others into account. Not a very pleasant person to be with.

"What would it be like to be with someone who does have a water attitude?"
Answer: he is understanding and feeling for you, is a good listener but also has a clear opinion of his own. In short: there is cooperation and communication and mutual respect and trust.

Anyone would like to apply this water attitude, because both parties feel better with it.
"What is it, that makes this water attitude particularly difficult?"
Answer: With pushing-hands you have to be flexible and sensitive enough to be able to go along with the other's action, without losing your balance, and that is difficult and requires training.
In dealing with other persons it means that you have to learn to listen to others and try to understand their point of view. That is also difficult and requires constant attention and practise. For it means that you learn to take others into account and not to put your own ideas and feelings foremost. In short: you have to learn to be less self-centred. But when this is possible and a real exchange of ideas and feelings is possible, this is particularly pleasant for everyone concerned.

9.4. Ward-offs starting from the tree attitude

In the tree attitude, the feet are placed at shoulder-width and both arms are kept in front of the body as if an invisible tree is embraced.

The tree attitude is interesting in this course for two reasons:

1. The tree attitude can be considered as a kind of basic position from which all ward-offs can be initiated.
2. The tree attitude can also be applied as an attitude of meditation. Tai-chi and other martial arts use this attitude to sharpen attention for the flows of energy in the body, body awareness, to focus attention, increase the capacity of concentration and to achieve a deep, inner calmness.

First we let the boys get acquainted with the tree attitude as a basic position from which all ward-offs can have their starting-point. This gives the attitude a clear function and meaning from the very start. After that we try to have the boys experience through the tree attitude that by means of perseverance and visualisations, the mind directs and empowers the body.
In other words, we want the boys to experience that the mind rules the body and not the other way around. Someone who loses his self-control can never make the excuse that "it" happened to him. The videoscene "In

love" that is shown in lesson 13, can be used as an illustration for this. In this scene, a boy rapes his girlfriend because "it" happened to him. We will get into this more extensively in lesson 13.

Exercise 2

The next ward-offs are started and practised from the tree attitude in this fixed order:

1. Jodan-uke: double crossed ward-off at head level (ward-off against an attack with a knife or a hammer-fist)
2. Juji-gedan-uke: double crossed ward-off low (ward-off against an instep-kick or a low attack with a knife)
3. Uchi-uke: double ward-off at shoulder level (ward-off against a box on the ear)
4. Gedan-uke: double ward-off at hip level (ward-off against a kick to the hips or to the thigh).

Initially these ward-offs are gone over at a slow pace. The teacher takes the time to give class and individual corrections. After that the tempo is increased. Without saying anything more about rest and concentration, the boys will experience the tree attitude, in between two series of exercises, as a rest position.

The same ward-offs can also be executed single-handed. Then it is more suitable to step out with the opposite leg, instead of using the parallel position.

Exercise 3

1. Jodan-uke: single ward-off at head level
2. Gedan-barai: single ward-off low against the instep-kick or the low attack with a knife
3. Uchi-uke: single ward-off at shoulder level, turning inside out, against a box on the ear or a shoulder push
4. Soto-uke: single ward-off, turning outside in, against a punch at the face (and a shoulder push if you like).

This series is initially also trained at a slow pace, with corrections, after which the tempo is increased. The breaks between both series are gradually extended. Thus these exercises change into experiencing the tree attitude as a means to focus attention and to experience the power of imagination and visualisation physically.

With respect to an attack with a knife, the following:
An attack with a knife is a very dangerous attack. There is a great risk of arterial bleeding or hurting important organs. Warding-off an attack with a knife with bare hands must be considered extremely dangerous and must herefore be avoided as much as possible. It is better to use a coat or a bag to neutralise such an attack. For this reason trained fighters wrap pieces of cloth or clothing around their fore arms to prevent arterial bleeding as much as possible in any case.

9.5. The tree attitude with emphasis on calmness, concentration and visualisation; the hara attitude

While standing in the tree attitude it is important to mention the following points of attention. However, the language used in the next paragraph is not suitable to pass the message on to the boys!

The knees are slightly bent and relaxed so that the body weight can flow through them and make a wide bearing surface through the feet. The upper body must be kept erect and not hang backward. This can be achieved by bending the hips slightly at the groins (relax your groins). When this is done properly the feeling grows that the pelvis is resting on the feet. The feeling of "standing up sitting down" becomes clear.

It is just as if the coccyx grows into an invisible third leg. As if one is sitting on the edge of a barstool. The coccyx is relaxed, hangs downward and stretches down slightly. This downward force is counteracted by the intention of drawing oneself up from the neck and head. "Imagine that a piece of thread exerts a slight pull on your neck and crown to which you yield very gently."

These two opposing forces meet each other in the lower back which lengthens it, so to speak. In other words, there is a slight pull to the hollow or lordosis of the lower back (when the lordosis in the lower back is too strong, this may cause back troubles).

Exercise 4

We colour the tree attitude for the pupils as follows:

- First they stand for a couple of minutes during which some individual corrections are given along the points of attention given above. After some time this standing is alternated with a single or a series of ward-offs.
- After this the attention is focussed on standing strong: "Take care that your feet are standing strong at shoulder width, that you knees are relaxed and that your breath is in your belly."
- "Feel how your belly moves along with your breathing movement, in a quiet rhythm of expanding and relaxing. Keep your eyes focussed on a steady point where there is nothing to be seen, so that you can keep all your concentration free for what is going on inside your body."
- "Imagine that you are holding a large beachball between your arms which you keep slightly pressed in over its entire outline." This visualisation gives more strength to the arms. Otherwise the boys will let their arms hang down like barren branches.
- "Let the finger tips of both your hands slightly touch. Imagine that your hands and fingers are warm and that energy flows from one hand to the other and back. Next pull your fingers slightly apart and try to feel the energy continue to flow between your hands like electric power. You can almost mould the energy between your hands like a tiny ball."
- "Imagine that your arms are held up by invisible pieces of thread and that they are pushed up from below by a force."

The thing is that the boys will notice that the exercise can be endured much longer by concentrating well, by standing calmly in one's basis and by focussing their attention through visualisation. So, perseverance has everything to do with calmness, concentration and visualisation.

Exercise 5

To really feel a strong and living sensation in your arms, the following may help:

Make pairs. One pupil holds his arms out in front of his body as in the tree attitude. The other exerts a slight pressure on them. This pressure is controlled and resisted from the basis. When the pressure becomes too strong, the pupil may take a step backward.

In this manner, the exercise shows great resemblance to the so-called Bull-fight from lesson 4 (item 4.2.).

Many people think that someone who meditates closes off entirely from his surroundings and that nothing from his environment gets through to him. However, the opposite is actually the case! It is exactly because during the meditation exercise a person becomes entirely relaxed and focusses on one point, everything that happens " outside" can be noticed and heard more clearly, while the many thoughts that usually storm in one's head gradually come to rest.

In this way, on the one hand a stronger connectedness with everything on the "outside" is felt, and on the other hand one grows more conscious of oneself through this exercise. Through this experience of calmness and strength, it becomes easier not to react to the things around.

It is this apparent paradoxical experience that is so important for boys to understand and experience. For we want each boy to become aware of his inner strength and grow into an

independent, strong personality who, at the same time, is aware of his connectedness with the people around him.

It is during meditation, which demands a lot of self-discipline and perseverance, that the person practising it discovers his personal strength and his sense of solidarity with the people around him.

It goes without saying that this is a long path of development, but it is a crucial one, which is named and practised during this course for that particular reason. Therefore, the exercises are partly meant as experience, partly as information and partly as indication.

Boys must learn to know their personal strength and responsibilities in a process in which they also develop the self-confidence to engage in their tasks. It is important that the process is named.

"Concentration, visualisation and perseverance are tools of the mind. They make someone stronger, more successful and happier. This is what is practised in every martial art and is known as the training of the inner strength through varous meditative techniques. Fighting techniques serve a double purpose. On the one hand they are a means for self-defence, on the other hand they are a means to become aware of one's inner powers and let them develop."

9.6. The hara attitude in everyday life: against group pressure and bullying

When the arms really become too heavy, the pupils lower them next to their bodies. Not as dead, barren branches, but as the branches of a fir-tree, with vitality. The eyes remain unchanged, focussed on the same point. The feet are firmly grounded and the breath is still kept low in the belly. This attitude we call the hara attitude.

It is an attitude of rest which radiates alertness, self-confidence and strength. As opposed to the fighting position, the hara attitude is neutral.

That is why this attitude is important for the boys to experience. It is an attitude which they can apply in everyday life. Without being macho, this attitude feels strong and that is pleasant. It enhances the feeling of basis which makes them less easily get out of balance and probably makes them less sensitive to bullying or group pressure. With the hara attitude they possess a strong castle that is theirs and may get stronger by the day.

Exercise 6

The pupils form groups of four by themselves. They will probably make groups of boys with whom they get along fine. That is advisable for this exercise, certainly at first.

Two of the four boys are active (A and B) and two boys play the role of observer.

A takes the hara attitude. B tries to disturb A's mental balance, without making phsycial contact, in the following ways:

- B tries to get A to go somewhere. A does not react and remains undisturbed.
- B tries to startle A
- B calls A names.

The point of this exercise is that A feels strong, even stronger than B, by simply concentrating on his attitude and keeping his eyes focussed on one point. Everything that is said just slides past him.

Exercise 7

The same exercise with the same foursomes with this difference: now A is bothered by all three others together.

It goes without saying that each of the four boys gets the chance to take the hara attitude at least once.

During the subsequent discussion of these exercises, the teacher asks the following questions:

"When could you apply this hara attitude well?"

"Which of you has already applied this hara attitude before? Tell us."

In the hara attitude there is a strong concentration on the body, especially the centre and the feet-ground-contact. It is a powerful weapon against group pressure and bullying.

9.7. Learning a ward-off to a sideways kick: the ma-washi-giri

The boys have practised the juji-gedan-uke and the gedan-barai from the tree attitude; they have applied the double and single ward-off to a kick to the side of the body. Now, the gedan-barai is practised in pairs.

As with every ward-off, the gedan-barai knows a rock variant and a water variant. The rock technique is the simplest, so we will start with it.

Exercise 8

Gedan-barai rock variant

When the left side of the body is attacked, the left arm with the fist slightly clenched, is brought in a ward-off towards the attacking leg. At the same time, the right leg takes a step to a wider, stronger basis of standing. The whole body braces itself.

The boys practise this technique in turns. First very calmly, both left and right, and after that a bit faster.

It is true that the water technique is preferred in every ward-off to a kick. When it is properly applied and the force of the kick is neutralised and deflected through an evasive water action, this technique has the least risk of injuries. But, as with every water technique, swiftness and flexilibity are preconditions for this ward-off as well.

Exercise 9

Gedan-barai water variant

When the left side of the body is attacked, the left leg steps backward, possibly preceded by stepping sideways with the right leg. The left arm makes a circling warding-off movement. The left hand is open and slightly strained, ready to grab the assailant by the leg in order to bring him out of balance.

9.8. Introduction of the mae-giri combined with the hara attitude

In the previous series of lessons, the boys have practised the instep-kick and learnt the high shielding ("close the door") which guarantees good protection and self-control. The instep-kick is a low, attacking kick which is meant to eliminate the opponent. The mae-giri, on the contrary, is a rather high kick, which can be used as a stopping technique and as an attacking technique. We teach the boys this technique primarily because we want them to be able to ward-off this technique effectively. For most injuries in fights are caused by kicking.

The mae-giri requires a lot of body control and flexibility. Moreover, the mae-giri is risky to apply in a fight because the body balance can easily be disturbed.

Sequence of body movements of the mae-giri, on count:

1. the knee is lifted
2. the toes are curled up
3. the ball or the heel of the foot is kicked to the chest of the opponent (or to the crotch)
4. the foot is put down.

Exercise 10

Form pairs, partners A en B.

We form an A-line and - facing it at a bit more than a leg's length - a B-line.

The A-line is active, the B-line takes the hara attitude. On count, the A-line make a mae-giri to the chest of partner B.

1. First on the count of four. On the third count, the attacker is standing on one foot with the attacking foot at the chest of B. A starts from feet-parallel-position and returns to it.
2. Now the teacher only gives the starting command. After each kick A returns to the feet-parallel-position with high shielding, and in fact with the same alert resting position as B has at that moment in the hara attitude.
3. The same practised with a kiai. A series of 5 or 10, first slowly but gradually faster.

A change of function takes place at this point, not sooner. A takes the hara attitude and B does the practise series of the mae-giri.

The boys in the hara attitude get the following tips:

- put your feet down firmly
- keep your breath low in your belly
- focus your attention to your belly, for that is your centre of power and also your point of rest.

9.9. Mae-giri to hitting cushions

Exercise 11

The same line-up as in 9.8. can be used. Both rows move over to one side of the gym, however.

Row B takes a hitting cushion and keeps it close to the body at shoulder and hips.

1. Place your foot against the cushion and push your partner away a little, by using your body weight and strength from your basis. Partner B gives in to this pressure and applies the water attitude.
2. Now with a slight kick movement.
3. Now with force and a kiai, but.... adjust your force to your partner.

Just as with the instep-kick exercises, the teacher guides this exercise very strictly. He guards a safe situation at all times. The boys can only kick at his command. He inserts breaks to allow everyone to return actively to rest in their basis.

9.10. Fitness exercises

9.11. Conclusive group discussion: what did I learn and discussion of the homework questions for the next lesson

Questions for lesson 9

In this lesson you have been able to practise the rock and water techniques once more by means of pushing-hands.

Being rock means: brace yourself, harden, do not give in, do not listen, go your own way.

Being water means: be flexible, being able to go along with the strength of the other, to listen and communicate, find a way together.

Question 1: describe a recent situation in which you reacted like water. Was this a good reaction? If so, why and if not, why not?
Question 2: describe a recent situation in which you reacted like rock. Was this a good reaction? If so, why and if not, why not?

You can only become truly successful and happy when you allow yourself to be and can be you and dare develop yourself further.

A happy and successful society is only possible when we give each other the freedom to be ourselves.

Tolerance is the only guarantee for a happy society.

During the tree and hara attitude you have noticed that you can control your body and emotions better by concentration and visualisation. You managed to close off for bullying, nagging and calling names.

Question 3: describe a situation in which you might be able to apply the principles of the tree and hara attitude well. Think for instance of studying in a noisy environment, nasty remarks or group pressure. Choose a situation which is really important to you.

Meditation does not mean that you close off from the world around you, but that you pacify your thoughts and focus your attention on a fixed point. That point can be a spot inside your body but also a place outside yourself. Meditation is also possible by focussing your concentration fully to an activity. This activity can be meditation in a tree attitude, tai-chi movements, but also for instance painting, running or cycling, walking your dog etc.etc.
A description of meditation could well be: self-reflection.

You quiet down and by this rest the things around you penetrate better, without you reacting to them. At that moment you are very much yourself and at the same time you feel a strong connection with everything and everyone around you. Those moments of rest may help you straighten your thoughts and sometimes even to make new plans and set new goals.

Question 4: Think of the situation(s) in which you are calm and knew what you want to do. Give a description of a situation and of the value these moments have for you.

Lesson 10 Mental strength: concentration, visualisation, selfconfidence

10.1. Group discussion in which the theme of this lesson is discussed and several pupils answer the homework questions of the previous lesson

The homework questions of lesson 9 contained some very important themes: rock and water, hara attitude and the moments of self-reflection.
Rock and water are so important because they provide the boys with the possibilities and skills to make and maintain contacts.
Hara attitude can be an effective attitude in case of bullying and group pressure.
Moments of self-reflection are important to come to your senses in order to get yourself, your opinions and feelings clearer. Important to the development of a strong personality. There must be a balance between being part of a group and the group process, and being able to be alone.
It is important that the teacher gets a group discussion started in which these themes are exchanged by the boys, which becomes possible at the moment that two boys give their answers to the homework questions.

The theme of this lesson

The guiding theme of lesson 10 is again Mental Strength. For we want to make the boys strong and conscious of their physical and mental strength in order to enable them to control them and apply them in a positive manner.
In lesson 9 mental strength was applied to persevere in physical exercises and to close off from others (hara attitude) in order to resist bullying and group pressure and to be able to go one's own way.

In this lesson, and the next one, we take them one step further.
Boys of 14 or 15 years old arrive at an age that they are confronted with setting targets. For instance: they have to choose their exam subjects and think about further education. This means an orientation on the possibilities, but also on their own wishes and capacities. What are their interests, their qualities and possibilities? How well do they know themselves and how much faith do they have in themselves?

In this lesson we take up these questions by introducing them to the power of visualisation in order to achieve the goals they have in view. Boys must learn that they are stronger both mentally and physically when they are able to apply their power of visualisation effectively. They have to learn to visualise that which they want to achieve as extensively as possible. The visualised image thus directs their mental and physical energy and increases their chance of success enormously. They already "see" themselves as the person they wish to become. This visualisation greatly supports their self-confidence and this in itself is of eminent importance.

In this lesson we try to clarify the strength of visualisation by way of two physical exercises: the Unbendable Arm and the Bridge. Both exercises originate from the world of ai-ki-do.

10.2. Practising the known ward-offs

Exercise 1

All the known ward-offs will now pass in review. New ward-offs will not be taught.
The teacher guides the practise and uses the following sequence:

1. Ward-off to a shoulder-push: rock (jodan-uke) and water (stepping out with the same leg and grabbing the hand and forearm)
2. Ward-off to a punch to the face: rock (soto-uke) and water (soto-uke with moving feet)
3. Ward-off to a high attack with a knife to the head or a hammer-fist: rock (jodan-uke executed double and single-handed) and water (moving feet and guiding the attacking hand)
4. Ward-off to the instep-kick: rock (gedan-uke double-handed) and water (stepping along and touching or even grabbing the attacking foot for control)
5. Ward-off to a kick to the side of the body (this kick is called ma-washi-giri): rock (stepping out wide and parrying with fist) and water (moving feet and going along with the attacking foot in a circling movement)
6. Ward-off to the mae-giri: the rock ward-off demands too much force and technique and is not taught for that reason. In the water ward-off (just as with the ma-washi-giri) the boy who defends steps out backward and controls the attacking leg with a circling movement of the forearm.

Exercise 2

After all the ward-offs have been reviewed, the next exercise can be done:

1. Partner A attacks B calmly. B wards off. After this, both A and B take the time to regain their balance, after which A attacks again. Three times, then change of roles.
2. Attacking in turns as follows: A attacks; A and B both return to their basis, breathing low, feet firmly grounded, taking up a good defensive position. Now B attacks etc.etc.
3. Attacking in turns without the break to return to their basis. The tempo stays low. The boys work calmly.

10.3. Practising punches with hitting cushions

Exercise 3

In item 10.4. we will let the boys punch and kick intensively to cushions, with the focus on keeping overview and control. That is why it is wise to take some time in advance, to repeat the basic principles of punching once more.

For this we take the short exercise series as described in lesson 2, item 2.3.

The boys spread criss-cross through the gym facing the teacher. Everyone is in fighting position. We punch from this position. First with the left fist. Pay attention to the following:

- show a fighting-fist (fingers bent to the maximum, the thumb bent around them)
- pulse held in a straight line (the first two knuckles hit)
- punching is an outgoing movement, so it is supported by an exhalation "You blow your fist away"
- point to the connecting line foot-hip-centre-shoulder-fist with a smoothly moving pelvis in combination with good grounding.

First we punch slowly left and right with some technical corrections. After that we will increase the speed and pay more attention to flexibility and explosiveness of the movement.
Left is a short, fierce punch which is directed and supported by the pelvis, but has less massive force. Right, on the contrary, has to overcome a larger distance, is more easily warded off and is therefore more risky. As the bodyweight supports the right punch longer, it has more power.

Exercise 4

1. The teacher counts: 5 times left followed by 5 times right
   "Feel the difference between both punches concerning speed and massiveness".
2. 4 times left and the fifth is a left-right combination
3. as before, but now supported by a kiai on the left-right combination.

Punching to a hitting cushion

Exercise 5

Make pairs. A holds the cushion closely to the side of his body. B practises calmly with light and heavier punches. Change after 1 minute.

Exercise 6

A gives heavy punches. B moves along slightly with the force of the punch by taking a small step backward. It is up to the teacher to choose between a strict guidance by having the boys walk to the other side of the gym in rows, and free practising in pairs.

10.4. Mae-giri, ma-washi-giri and instep-kick to hitting cushions

The mae-giri and ma-washi-giri were introduced in the previous lesson. Several lessons before that, in lesson 5, the boys learnt the instep-kick. It is wise to practise these kicks once again, within a strict organisation and with clear instructions. For a reasonable control of the punches and kicks is required for the next item 10.5.

Exercise 7

For this repetition we take the usual organisaton: a double line-up on the sideline of the gym. Partner A takes action and partner B holds the hitting cushion.

We begin with the instep-kick. For this the cushion is held next to the body. After each kick a step forward is made. When the boys reach the opposite side of the gym, the roles are changed. The teacher gives technical directions, makes sure that there is a rest after each kick, increases the speed when possible, but never allows a pupil to kick before he has given the command. Technical control, dosage of kicking-force and self-control are always at stake. The same organisation can be used for the mae-giri.

For a more extensive technical description see: Lesson 5, item 5.6. the instep-kick and lesson 9, items 9.7. and 9.8. the mae-giri. To practise the ma-washi-giri, the pupils spread across the gym. The cushion is held alongside the hips.

10.5. Punching and kicking to hitting cushions with the emphasis on calmness, overview and control

Exercise 8
Once again we work in pairs; the pupils spread all over the gym.

Assignment:
"In a while you will get 1 minute to place as many punches and kicks on the cushion as possible. While punching and kicking, take care that you keep control. That is to say: keep direction in your punches and kicks. Your partner keeps changing the way in which he holds the hitting cushion, so you will have to adjust to this changing situation all the time. Make sure also that you divide your strength and energy over the entire minute. So do not start out too fanatically. Think of your footwork and your breathing. Keep your breathing low in your belly and keep on breathing."

After this minute, which demands a lot of both partners, the teacher takes the time to let the boys relax. He guides this relaxation with clear, physical instructions. For we want the boys to increase their body awareness. The more boys are conscious of their bodies, the more aware they will become of their emotions and feelings. It leads to better self-control, self-consciousness and increases their emphatic feeling.

Exercise 9
For this relaxation exercise, the teacher has the boys take up the hara attitude.
"Aaaaand stop. Put the cushion down on the ground and stand in the hara attitude. Put your feet at shoulder-width. Concentrate on your breathing. Feel how your breath lowers from your chest to your belly. Put one hand on your belly to actually feel your breathing down there. Feel how your feet make contact with the floor. With every exhalation you become grounded more firmly. You imagine that there are really roots growing from the soles of your feet into the ground. With every exhalation these roots grow longer and attach themselves more firmly to the ground."

"You also relax your eyes. Make them soft and feel how softening your eyes changes your entire body. By relaxing your eyes, you actually relax your whole body. Think back of how you experienced the exercise. Did you divide your strength well? Did you place good hits? Did you keep a feeling of control and did you keep your breathing low in your belly?"

This relaxation exercise should last for about 2 minutes. After that the roles are changed and exercise 8 is repeated. This relaxation exercise will be extended in the following lessons.

10.6. Concentration exercises: concentration, visualisation, conviction

This theme is introduced as follows:

"We are now going to do an exercise which will make perfectly clear to you how much stronger you are when you have a goal in view at which you can concentrate your strength. It is an exercise in which concentration and visualisation play the main part. This exercise will make you understand how much more powerful you are with a purpose and how powerless your are when you do not have a purpose to focus your energy on."

"In fact you all know this experience already, but... you probably never learnt to work with it consciously. And that is what it is all about! Things you already know and do half-consciously you are now going to apply consciously. I will give a few examples from everyday life which will make this power of concentration and visualisation clear to you:

- Everyone of you has been shopping with your mum or dad at some time, buying clothes or something like that. You are taken in and out of shops and are getting really tired of it. You have had it. Then someone suggests you all go somewhere to eat. That is a 2 mile walk, but the prospect of a nice meal gives you wings. You imagine how you will sit down and enjoy your food in a while. Your tiredness has disappeared!
  Because now you had a clear purpose, which, moreover, you could imagine perfectly, you were able to concentrate on that and so your physical and mental energy were joined.
- Everyone knows a Sunday at which you have nothing to do. You bore yourself to death and feel miserable at it. Suggestions from your parents to do something nice do not seem anything at all. That is, you cannot imagine anything nice about it, so you cannot direct yourself to it. Suddenly your best friend phones you with a wonderful idea! At once your misery is forgotten and you leave for your friend in full flight.
- The story of a runner who thought he was walking his last lap. At the end of his tether he reaches the finish. He has just made it. He could not put one more foot in front of the other. Until one of the judges tells him he has one more lap to go. Then all of a sudden he can muster enough energy to walk that final lap, even in a reasonable time. The idea that he was walking his final lap made that he focussed his energy on it. Then he had to reset his target and appeared to have enough energy left for it.
- In emergency situations people are sometimes extremely strong (lifting a car to pull their child out from

under it), or insensitive to pain (soldiers with bullet-wounds often feel that they are hurt only after the fight is over), or working on until the work is done and consequently feeling extremely tired or falling ill etc.etc.

So, the secret is every time:

1. set a goal
2. visualise achieving that goal
3. be convinced that you will achieve it (self-confidence).

Here a remark is in place: purposeful action does not always mean being busy to achieve goals that lie far ahead in the future. That would spoil the quality of everyday life. It rather means that if you want something, it is wise to set your target as clearly as possible and visualise it, so that you can direct your energy as effectively as possible and by this, have enough time left to do other things.
Purposeful action and moments of rest and reflection must be in balance!

The teacher makes a choice from the next two exercises.

Exercise 10 The Unbendable Arm

The teacher shows this exercise with the help of a pupil, preferably someone of the same height. The pupil puts the back of his clenched fist with a straight arm on the teacher's shoulder. The teacher puts both his arms across the elbow of the pupil's straight arm and tries to bend it. In doing this, he indicates that he will gradually use more power. For, he wants to feel how strong the pupil is and he also wants to give the pupil a chance to generate the necessary power. So, this is not a fight but an exercise to examine something together!
Depending on the strength of the pupil the teacher will be able to bend his arm sooner or later. After this, the exercise is repeated, but now with concentration, visualisation and conviction to support it. The pupil's strength will increase remarkably with it. Teacher and pupil work on this together, as follows:

Visualisation:
"Imagine that your arm is much longer than from your shoulder to your fist. Imagine that you can lengthen your arm to the wall. Instead of focussing your energy on your arm, you shift your target to the wall. Furthermore, you imagine that all the force that I am exerting on your arm, only makes you stand stronger. The more power I use, the stronger you will stand."
Concentration:
"You focus your attention entirely on the wall and on the lengthening of your arm."

Conviction:
"You say to yourself that your arm is **UNBENDABLE**. You do not doubt it for one second."

You must learn to believe in your own strength.

In both examples it is important that the teacher indicates that this is not a match to decide who is strongest, and although he is probably able to bend the pupil's arm, he leaves the pupil his dignity. To do this, he will make such a remark as: "Wow, you are pretty strong!"
Next he will ask the pupil for his experience:
"Now did you also notice yourself that you were much stronger with concentration and visualisation?"
"And did you also notice that you became stronger in a different way? It felt quite different to me."

In this way, visualisation, concentration and conviction collaborate to be stronger. Not all pupils will experience big differences right away, but most of them will experience some. You might pair someone who was less successful with someone who noticed a big difference.

The idea of shifting your attention to a point outside your body (the wall) is important because we will extend it in the next lesson. Then we will deal with concentration on a goal in the future. This also concerns concentrating on a target, visualising it to strengthen the conviction that you will be able to do it. This is very important in the development of self-confidence.

Exercise 11 The Bridge

The Bridge is also a nice exercise to prove the strength of concentration, visualisation and conviction. It lacks the idea of shifting your attention to a place outside your body as is the case in the Unbendable Arm, but it is a bit more spectacular to see.

The pupils form groups of 4. Two pupils get down on their hands and knees about 1 meter apart from each other and form two vaulting bucks. A third pupil forms a bridge by putting his neck-shoulder part on one of the bucks and his lower legs on the other. The "bridge" concentrates on fixing his breath in his belly, visualising himself as a bridge strong as iron, and with it generates so much self-confidence that someone might even sit on his bridge. He gives the fourth pupil the signal to do so when he is ready. He must have total control of himself first.
Some "bridges" can even hold two pupils!

10.7. Group discussion with reference to the concentration exercises; use of these techniques to achieve goals in everyday life

"These concentration and visualisation exercises are often applied in the training of martial artists. It is called the training of inner strength, in which amazing performances are shown: for instance, men who can withstand the point of a sword that is put forcefully on their throats, or men who can punch blocks of stone in two with their heads, etc.

However, these are only showcases, and in themselves they do not get very much attention within the world of martial arts. What is far more important is what these showcases express. And that is, that by training your powers of concentration and visualisation, you become much stronger both mentally and physically. And...., and that is most important in every training of inner strength, you must learn to use this strength in everyday life by setting targets that are important to you, by visualising them and, in this manner, to increase your self-confidence."

These techniques are in fact centuries old. In the last few years they have been fashioned up and brought onto the market in a commercial way. It is called "positive thinking" now. You probably know the mass-gatherings of great managers, who at the end of such a training have gained so much self-confidence that they can walk across hot coals or have poisonous spiders walk across their faces. They too learn the power of concentration, visualisation and conviction on such a day.

The assignment for the next lesson is related to this. It consists of two parts:

1. Collect 5 clippings from a newspaper or a magazine that deal with someone who reached his goal with a lot of confidence and perseverance. This may be a sportsman but also a politician or someone who has conquered a serious illness or has learnt how to live with it (which in itself is also a way of winning).
2. Retrace for yourself when you have achieved something that seemed extremely difficult to you at that moment, by believing in yourself and by persevering.

The teacher asks the pupils who is willing to tell something about his own experience. Perhaps something like that has been in the papers recently, or a pupil has something to tell about himself.

Moreover, this is a good occasion for the teacher to bring forward an event from his own personal life. He may tell that believing in something and going for it, can be a very difficult thing to do and may fill you with doubts. And that it is exactly this battle between doubt and self-confidence that can be won to your advantage, when you are able to stick to your goals, concentrate on them and visualise as vividly as possible that you succeed in what you set out to achieve.

With this, the teacher shows that even adults, grown men, have doubts and that possibly a man becomes a real man the moment he has enough self-confidence to go his own way.

10.8. Fitness-exercises

10.9. Conclusive group discussion in which the homework questions for the next lesson are discussed

Questions to lesson 10

In lesson 10 you have been introduced to the power of concentration, visualisation and conviction. The exercise with the Unbendable Arm and/or the Bridge have also allowed you to feel it.

So, you are stronger both physically and mentally, when you learn to concentrate on a goal and imagine it vividly. The 100 meters runner sees himself running the finals and winning it. This so-called visualisation actually makes you practise a situation which is still in the future. This practising gives you a lot of self-confidence. Many American top-athletes use this technique and that is why they have such a strong competitive mentality.

Now you also understand better why you feel so weak and apathetic when you are bored.

We need a purpose to focus our energy and to develop ourselves.

You must learn to believe in your own power and imagine your goals as vividly as possible.

Today's assignment consists of two parts:

1. Collect 5 clippings from a newspaper or a magazine that deal with someone who reached his goal with a lot of confidence and perseverance. This may be a sportsman but also a politician or someone who has conquered a serious illness or has learnt how to live with it (which in itself is also a way of winning).
2. Retrace for yourself when you achieved something that seemed extremely difficult to you at that moment, by believing in yourself and by persevering. Did you also use the power of visualisation then?

Lesson 11 Mental strength: the inner compass and the inner undercurrent

11.1. Group discussion in which the theme of the lesson is discussed and several pupils answer the questions of the previous lesson

The teacher starts this discussion as follows:
"Just like you, I have also searched last week's newspapers for articles about people who achieved something with great perseverance. I have brought a number of these articles along."
Next the teacher shows these articles. He has looked for very different articles on purpose. For instance an article about a sportsman or sportswoman who achieved a special performance after years of training; an article about a politician who fights for a good cause in his country; an article about a remarkable rehabilitation of someone who has had a serious accident.

These are all examples that show what enormous achievements people are able to perform when they have a clear goal in view. Next the teacher has two pupils answer their homework questions and explain the articles they have found.

Next the teacher refers to the theme of this lesson:
"We have discussed **group pressure** before. Today we play two videoscenes that deal with group pressure and show you the misery you get into when someone is incited by others. It is important for you to realise that you have to learn to stand on your own two legs, that you have your own opinion and learn to follow your own path. You must try to find out where your heart is.
It is precisely because every person is different and possesses his own personal talents, that he has to go his own personal path of life. The path must be different because it is the only way that can bring your talents to development."

"How do you find this way? How can you tell what your talents and possibilities are?
Answer: In fact this path has already been known to you for a long time. It has brought you to that which you are now. Often unconsciously, you have already chosen that which suits you. Your possibilities are in a kind of **blueprint** stored inside you. That blueprint indicates how you can become you. It is your ideal self-image in the bud."

"This blueprint possesses a certain power inside you. You could say that from within it influences your thoughts and feelings. It sees to it that you feel attracted to some things and unattracted to others. It indicates a certain direction from within, so to speak. At your age you can still choose from a sea of possibilities. That seems pleasant, but the numerous possible choices make choosing very difficult. This blueprint helps you choose a direction through this sea of possibilities. In your life and consciousness it functions as a kind of **inner compass**. Sailing by a compass in a sea of possibilities is something that you will have to learn. It is probably the most

important thing to learn in order to become a true adult."
"The inner compass indicates infallibly the right course for you to go in your life, to develop yourself and become happy. It indicates this direction with feelings and ideas as they rise in you. That is why you feel attracted to some things and not to others. Sometimes you will get very personal ideas that are very valuable to you. You must learn to go by this feeling and develop your personal ideas and concepts, for it indicates your path and your manner to grow into the person that you could be best."

"You can only find this path when you really trust yourself, have real self-confidence. Only when you learn to trust your feelings and dare to take the power of your own ideas seriously, you will notice that the inner compass grows into a stronger and clearer steersman in your life. Initially this path seems unclear or you may even feel that you have lost it, but if you keep trusting your feeling, intuition and ideas, your path will become clearer and clearer and more valuable to you."

"That is exactly why everyone should have the right to be and become himself, but unfortunately, not everyone is given this right. That is what we are going to talk about later. But first we start with action!"

11.2. Sparring

In the previous two lessons we paid a lot of attention to effective warding-off. After the introductory group discussion we take ample time to go through these ward-offs again, calmly in the manner of sparring.

Exercise 1

Form pairs.
Construct the sparring as follows:

- First practise the ward-off to a shoulder-push and the box on the ear, both in the rock as the water variant (uchi-uke)
- Then separately the push to the chest and the punch to the face (both through soto-uke)
- Next we let the boys attack and defend in 4 directions: hight, low, left and right. In other words: with a high, hammer-fist attack, the low instep-kick, and the kick to the side of the body (ma-washi-giri)
- After some time we stimulate them once again to apply the various rock and water ward-offs
- Make numerous partner changes.

11.3. Two attackers: kicking and punching to cushions maintaining overview and control

In the last lesson the boys have already practised kicking and punching to cushions in a one on one situation with the emphasis on overview and control. Fitness, technical control and self-control played an important part in this. The one holding the cushion determined the hitting position, but did not play any other role.

In this exercise this will change. Mainly because there are now two pupils holding cushions and facing the defending boy. Moreover, these two pupils will play a more active role. They do not attack, which is not obvious with cushions, but will try to drive the attacker into a corner. The initiative is now with them.

Exercise 2

Form groups of four.

Two boys will get a hitting cushion, one boy defends himself and the fourth one observes and coaches. They start at the teacher's signal. The boys with the hitting cushions will try to drive the defender into a corner, jam him between the two of them or against a wall, or they try to get behind him. All of them dangerous situations which must always be avoided in case of more than one attacker. That is the assignment for the one who defends.

Further tips for a similar situation:

- Two against one is an uneven and cowardly fight. Try to get away if you see a chance.
- Aim at the most active attacker and try to eliminate him.

After one minute of action, the teacher stops and guides a short relaxation exercise:

"Aaaaand stop! Put the cushions down. Let your breath come to rest and feel how it will lower to a deeper belly breathing. Feel with every exhalation how you come to stand stronger on the ground. Feel how you relax. Do you notice that this relaxation comes easier and faster than in the previous lesson? It is just as if you already know the way a little!"

This exercise is done four times, so that every pupil defends and coaches once. The coach sees to it that the boy who is attacked keeps his breathing going and takes a proper position with respect to his attackers.

11.4. Group pressure: videoscenes "Betting" and "Joining in"

As introduction and support to the group discussion in item 11.5., the videoscenes "Betting" and "Joining in" are shown.

Their central theme is "following". So, they are about boys who do not have the capacity to stand on their own two legs and are therefore very sensitive to the wishes and opinions of others. The theme of group pressure plays an important part in two different ways. In "Betting" it concerns a boy who is put up to sexual violence. In "Joining in" the consequence of group pressure is an action of brutal physical violence.

In both cases someone is persuaded because he wants to "belong" to a group. In both cases the consequences of this "following behaviour" are big.

Another form of "following behaviour" that can be discussed here is groupwise bullying.

With reference to the videoscene "Betting" the teacher should shed light on two important elements in any case:

1. Robert is a follower, wants to belong and prove his masculinity. He probably feels insecure about the latter, because the moment Dennis calls him a "faggot", he gives in. To Robert and Dennis homosexuality is

synonymous with un-manliness. Homophobia and insecurity go hand in hand here!

2. This videoscene is a sequel to the scene "Chatting up" in which Dennis tried to make contact with Rosa, but did not know how to go about it. Through Robert he tries to recover from his loss of face. He does not succeed in doing so for that matter, for Rosa belittles both boys in one word "kids".This scene shows that assault (for rape it is the same) is often committed by boys and men who do not know how to make con tact with a girl in a normal way. Often, as is the case with Dennis, they have had bad experiences in looking for contact with a girl. Feelings of hurt, insecurity and powerlessness then start to play an important role. It is precisely these feelings that put them up to assault and rape. So their main drives are not of a sexual nature, but are rather a wish to exercise power and humiliate the girl.

The next lesson we will pay attention to the legal aspects of assault and violence.

11.5. Group discussion about the tension between group pressure, independence and solidarity; mutual respect, homosexuality, homophobia; what makes a "genuine man"?

This group discussion touches on several particularly important themes. They are so important that more time should be available than is possible within the limits of this lesson. The several themes are so important that they each have the right to be treated seperately. But, a course is limited by time and so the trick is to find those themes that can be presented together in a comprehensible coherence. A teacher, however, who gains experience in working with boys, will be able to bring the themes to their attention with feeling and common sense at several other points in the program.

The following themes are concerned: personal development, sense of purpose, freedom to be and become yourself, spirituality and morality. In this group discussion we try to make a connection between these themes and sexuality, homosexuality and homophobia.
So they are important themes that give direction to their thinking about boys and about manhood and should be the starting-point in working with boys.

To begin this group discussion, the teacher may use the following form:
"It is very important that you learn to develop yourself. And this does not only mean that you become stronger and learn to stand up for yourself, but especially that you know how to develop your possibilities and talents. This gives great satisfaction to human beings. It is probably the best way to become a happy person! And at the same time it is the best contribution you can give to society. By having the courage to be who you are, by believing in your own possibilities and developing them."

"Now we are not talking about the quickest and simplest way to get rich, for this kind of desires generally cause a lot of misery, fight and war. Of course, we have to earn money to be able to live, but think of the proverb "Money does not make you happy!"

"When we talk about developing yourself, we refer to something else. Then we are talking about finding out where your heart is and following that path. So, this is a path that is indicated more by your feeling and less by your common sense. This path is indicated by your inner compass. That is one of the reasons why we keep saying that learning to listen to your intuition and feeling is so very important."

"When you have the courage to listen to it and dare go your own way, you will notice that you meet many friends and allies on your way. In your personal development and doing the things that are close to your heart, you will discover that the boundaries between people are less clear than you may have thought them to be. Moreover, you will also notice that you are capable of much more than you would have expected! Putting the first steps in that direction is the most difficult, but after that it will happen of its own accord!"

"When you really trust yourself, you will notice that you can do much more than you could ever have dreamt! You will shift your boundaries and at the same time the boundaries that you have always felt towards other people will begin to feel less obvious. That may seem very special, but actually ..... it is not so special at all."

Listen to your heart and there you will find the other(s).

"A simple example of this is for instance, making music or listening to it. Music that really touches you, will connect you to other people who have the same feelings. At such a moment you can really feel very strongly connected with each other.
The same may happen when you are watching a sports-match or when you and your sports team fully devote yourself. Have a look at the limitless joy when a team gains an important victory."

"Who can think of other examples of activities that really unite people? Who can give an example of such a personal experience?"

"So, although we think it is very important to be able to be independent, at the same time we are confronted with two phenomena that seem to be standing square onto this. Firstly, we like to belong to a group, and will do things for it which we regret or laugh about later (group pressure). Secondly, we look for activities which will connect us very strongly with others."

"In developing your interests and qualities, things that are close to your heart, you will also start to notice the latter. First you will have to be able to break away from the opinions of others, the moment you learn to go your own way. That is why, at the beginning of this lesson, we talked about the so-called **inner compass** that indicates your personal path of development."

"Gradually you will discover, however, that your personal, individual development has many points of resemblance with those of others. Then it appears that your development, that originates from your heart, is part of a larger whole. Just like music connects you to others, your life will connect to those of others as well. You could say that by following your inner compass you will meet others who, each to their own compasses, travel the same course. Your inner compass gives you insight in and feeling for this solidarity with other people around you. We call this solidarity, that also indicates a clear direction, the **inner undercurrent**."

The inner undercurrent does two things:

1. Within the personal awareness of a human being it reveals itself first in the form of an inner compass that indicates a personal path of life. Then it is a very personal affair.
2. Next it leads to a deeper awareness of solidarity with large groups of people (all people) and indicates a direction of development that serves the community as a whole. This is an event and awareness that go beyond the personal."

The more you become yourself, the more you really meet others.

"So, you must have the courage to develop yourself and disengage from others, but you must also get the **freedom** to do so. And we do not always give each other this freedom at all! Think of such simple things as clothing. Someone who wears "stupid clothes" is laughed at. People with different views or behaviour are hardly tolerated, people with another cultural background are soon mistrusted, and seldom respected. And the same goes for someone who is very quiet by nature and does not communicate easily, he is liable to be bullied. We do not always give a lot of freedom to others, freedom that we do demand for ourselves."

Question to the group: "Did I leave something out? Are there groups that are discriminated and curtailed in their personal development?"

"Yes. We are forgetting something that has to do with this: sexuality!
I think that few boys here will say that **sexuality** does not play an important part in their lives. You become older, hormone's frolic happily through your bodies and/or girls become more and more interesting. And when sexuality• is not yet important to you, it will be soon.
The same freedom that you need to develop yourself, also applies to your sexuality, of course. And yet, you hardly talk about sexuality except by telling macho jokes. It seems as if it is taboo and can only happen in secret. So, no freedom at all!"
"Or am I wrong and is there someone here who openly talks about sexuality with his friends and parents.....?"

"When you hardly talk about things that happen and are important to you, it easily turns into something that is

• Adolescence is pre-eminently the period in which boys and girls experiment both in relations and in the sexual field. Generally it can be said that boys and girls deal with this differently. Girls aim more for the quality of a relationship, whereas boys are more interested in having sexual experiences (Vener & Stewart). Usually, the initiative for having sex comes from the boys. They consider sex as something that "just comes along". Girls experience sex more than boys do as something intimate.
Homosexual behaviour occurs twice as often among boys than among girls. For a long time, homosexuality was considered to be an aberration, probably caused by such factors as a symbiotic relation between mother and child. Nowadays, we consider homosexuality as a sexual disposition which is given by nature. The same applies to bisexuality. So, this means that young people have to discover their own sexual disposition. When this deviates from the average, this can grow into an important source of stress. It is often very difficult for homosexual boys to come out of the closet. They fear their parents' and friends' rejection. Moreover, boys feel uneasy among their heterosexual peers because they talk and brag a lot about sexuality. Homosexuality still evokes fear in many young people. Some, especially boys, express this fear in an aggressive attitude. In modern society, homosexuality seems to be tolerated rather than really accepted (Delfos).

secretive, or hidden, that you tell jokes about, that you do macho about and .... this makes you insecure."
"It is precisely because it is such a personal thing that we do not easily talk about it, that makes us curious to how others experience it, that may make people insecure about it and perhaps..... that is why some people react so fiercely to things like **homosexuality**?"

"Some people want all the freedom for themselves but do not grant others the same right. Some people scream that nobody should interfere with them, but judge someone who is a homosexual. Some people cry that they are independent and have their own opinions, but at the same time they follow one group and dissociate themselves from others."

"Who wants to react to this?"

"Let us talk about homosexuality some more."

"Who has a friend whom you know to be a homosexual?"
"If you should notice that one of your friends is a homosexual, how would you react to that?"
"Would you remain friends?"
"Does it make you insecure about how you would deal with each other, or would it be no problem at all?"
"What do you think of some boys who dissociate themselves from homosexuals?"
"Why would they behave as they do, do you think?"
"Does it have anything to do with their own insecurity about their manhood?"
"Do they want to appear bigger by belittling others?"

"When you understand how important it is that people are allowed to be themselves, and that sexuality is an important part of that, what do you think of the fact that in some countries and religions homosexuality is condemned?"
"Is someone who is a homosexual a genuine man? And a lesbian woman, is she a genuine woman?"
"What does it mean: a genuine man?"
"Could we say that .....

a genuine man is someone who has the courage to follow his feeling and learn to go his own way, taking up the responsibilities he meets on this way?

"Then someone who has the courage to own up his homosexuality is actually a fair bit ahead on this path. Can you show respect for someone who is a homosexual and has the courage to come out with it?"

These are many questions and of course the teacher can not pose them all. However, the thing is that he has to have a clear mind on what he wishes to discuss with the boys before he engages in this conversation with the group.

11.6. Boundary conqueror live

Exercise 3
Group game in two parties (see also item 8.9.), in which the goal is to pull the enemy into one's own territory. The teacher divides the class into two groups which take positions at each side of the middle line. At the teacher's signal the game begins. Initially the boys will occupy themselves with the one directly facing them, but when the loot is taken, their attention will also go to others. Helping each other is allowed, as long as there is fair play. You are allowed to conquer each other in all possible ways, as long as your feet remain in your half of the gym. Someone who is pulled or layed down inside the enemy's territory, becomes a serf of that team and has to help them.

After several minutes it is entirely unclear who belong to whom. So actually this game does not know any winners, except the fun of the moment. The teacher is the referee. Fair-play is foremost and a guarantee for success.

11.7. Fitness exercises

11.8. Group discussion: what have I learned and discussion of the homework questions for the next lesson; handout on sexual violence

Questions to lesson 11

This lesson we watched two videoscenes that deal with group pressure and show you the misery you get into when someone is incited by others. It is important for you to realise that you have to learn to stand on your own two legs, that you have your own opinion and learn to follow your own path. This path is stored inside yourself as a kind of blueprint and functions as **an inner compass**.

You must learn to steer by your own compass: that is what growing up is about.
It takes courage, self-confidence and freedom.
By following your compass you will meet people who do the same and who will feel connected to you. Then you will become aware of the **inner undercurrent which connects people deep within their consciousness**.

The best contribution you can give to society is the development of your possibilities and finding your personal path of life.

The assault-scene you saw shows that assault (and the same goes for rape) is often committed by boys and men who do not know how to make contact with a girl in a normal way. Often, as is the case with Dennis, they have had bad experiences in looking for contact with a girl. Feelings of hurt, insecurity and powerlessness then start playing an important role. It is precisely these feelings that put them to assault and rape. So their main drives are not of a sexual nature, but are rather a wish to exercise power and humiliate the girl.

Of course, the same freedom that you need to develop yourself also applies to your sexuality. And yet, there is hardly any talk about sexuality except in making macho jokes. This creates insecurity.

Fear of homosexuality arises from misunderstanding and insecurity.

Everyone has the right to develop himself; freedom should go together with tolerance.

A genuine man is someone who has the courage to follow his feeling and go his own path and take on the responsibilities that go with this.

Someone who stands up for his sexual nature, follows his feeling and therefore deserves our respect.
You must learn to find your own personal path. That takes developing your feeling and intuition. Your possibilities and talents (in the form of an inner compass) will make you feel attracted to some things and not to others.

Being and developing yourself leads to true happiness and friendship and makes it your best contribution to society.

Assignment:
Answer the questionnaire on sexual violence for the next lesson.

Test your knowledge about sexual violence by way of this questionnaire

1. **Boys, men and women commit sexual violence.....**
   a. from a sexual need
   b. to exercise power and humiliate someone
   c. because they have a psychological disorder
2. **Sexual violence is usually committed with the help of knives and other weapons.**
   a. right b. wrong
3. **Sexual violence is usually committed....**
   a. in someone's home
   b. in woods and parks
   c. in dark, silent alleys
4. **Boys and men can also be the victim of sexual violence.**
   a. right b. wrong
5. **Most victims of sexual violence are assaulted or raped by ....**
   a. someone they know
   b. a stranger
6. **Assault and rape occur especially in big cities.**
   a. right b. wrong
7. **Girls and women provoke assault or rape themselves when they....**
   a. hitch-hike on their own
   b. wear sexy clothes
   c. both
   d. neither
8. **You can see by the look of someone that he is an assailant or a rapist.**
   a. right b. wrong
9. **The age of most sexual offenders is ....**
   a. 50 years old and over
   b. between 30 and 50 years old
   c. under 30 years old
10. **Girls, women and boys often accuse innocent boys, men and women of assault and rape.**
    a. right b. wrong
11. **Only young, pretty girls and women who wear sexy clothes are assaulted and raped.**
    a. right b. wrong

The correct answers to the questionnaire

1. The correct answer is b. Sexual violence has to do with exercising power. Sexual violence is not caused by sexual needs initially. Sexual offenders are neither psychologially disturbed: the percentage of psychological disorders among sexual offenders is equal to or even less than the percentage among boys, men and women who do not commit sexual violence.

2. The correct answer is b. Sexual offenders often use power, tricks, blackmail, threats etc. Violence and (threatening with) weapons are generally used only when other means do not work.

3. The correct answer is a. More than half of all sexual violence takes place at home. Other places where sexual crimes are committed are: at work, at schools and in cars.

4. The correct answer is a. Especially boys can also become the victim of sexual violence. They are usually abused by (heterosexual) men and sometimes by women. Boys and men find it harder to talk about their experience with sexual violence than girls and women.

5. The correct answer is a. Most sexual offenders are known to the victim: a friend, a neighbour, a member of the family, an acquaintance, a teacher etc.

6. The correct answer is b. Sexual violence is a problem that occurs everywhere, both in big cities as in small villages.

7. The correct answer is d. Nobody asks to be raped. Being raped means that someone is hurt physically and mentally, and no one ever asks to be hurt. Hitch-hiking is of course a risky situation that creates the possibility of assault and rape. But nobody asks to be raped!
   The way people dress is no reason for sexual violence either. It appears for instance that the majority of juvenile victims of sexual violence wear "normal" trousers and no sexy clothes at all. And even if girls and boys dress in a sexy way, nobody has the right to assault them.

8. The correct answer is b. You can not see by the looks of someone whether he is an assailant or a rapist or not.

9. The correct answer is c. Most sexual offenders are younger than 30.

10. The correct answer is b. There are not more false accusations of sexual violence than of other offences. Most victims of sexual violence do not report to the police at all. False accusations are seldom made. However, much more often the offenders deny what they have done. Or they try to put the blame on the victims. Or they find that what they have done is not an act of sexual violence at all.

11. The correct answer is b. Victims of sexual violence are young and old, fat and slim, ugly and pretty, black and white etc. Sexual violence may happen to anyone.

Lesson 12 Mental strength: the Three Steps Plan

12.1. Group discussion in which the theme of the lesson is discussed and several pupils answer the homework questions of the previous lesson

The previous lesson the boys got a questionnaire about sexual violence. In this group discussion the teacher may choose to have some boys answer these questions and with every question ask the group to raise their hands to show what answer they had in mind.
It is also possible to hand out the questionnaires during this lesson and send the boys off in small groups to answer the questions in 5 minutes. After those 5 minutes a class discussion will follow.

After this the teacher introduces the theme of this lesson as follows:
"In lesson 10 we did some exercises that made you feel stronger by way of concentration and visualisation. Today we are going to use this strength to break a board with one blow. That is the final test!" The teacher shows the board.
"Moreover, I will teach you to use the so-called Three Steps Plan today. This plan does not only help you to break a board in two, but also to set targets for yourself and a plan to reach them. It is a combination of knowing what you want, thinking positively, visualisation and perseverance."

12.2. Ward-offs: two against one

This is the fourth lesson in which the boys practise ward-offs. A number of pupils will still find it difficult and therefore profit from a repetition of the familiar forms of practise. It is wise to have these boys practise with a partner who has less trouble making them. Give them a clear assignment, for instance: "You will teach John the ward-off to the sideward kick."

Those boys or groups who have gained a good basic skill in the meantime, will now enhance their skill in a two against one fight. The teacher again points out that two against one is unfair and, moreover, a situation that always has to be avoided. Then running away is not cowardly!

Exercise 1

Form groups of 4.
Every group has its own, marked out area. The teacher can use markers to divide the gym into 4 or 6 areas. For in a two to one fight the one who is attacked needs a lot of space in order to avoid being forced into a corner or against the wall. Moreover, he has to try and avoid the attackers from getting next to or behind him.

The one who is attacked sees to it that he moves about a lot and finds the space. He keeps both his attackers in good view. He wards off lightly, tries to make the attackers bump into each other and primarily focusses on the most active attacker. In a real fight he must try to eliminate the latter.
This "fight" must not last longer than e.g. 1 minute.

Both the attackers and the defenders have the express assignment to attack and ward-off lightly. This exercise is mainly meant to practise positioning and maintaining overview and control in a very threatening situation. One of the four pupils functions as coach and referee at the same time.
After this, the defender and the coach change places.

12.3. Punching and kicking to hitting cushions in a circle, maintaining overview and control

This exercise has the same objective as the last one, that is keeping overview and control in a threatening situation. The teacher may choose to do both exercises or just one of them.
Another possibility is that one half of the class does the one exercise, and the other half does the other. For both exercises last only one minute, and after both exercises some time is reserved for relaxation. This alternative may be especially attractive when there are not sufficient hitting cushions at hand.

Exercise 2
Form groups of 8.
Every group makes a circle with a diameter of about 3 metres. One pupil stands inside the circle, the others have hitting cushions. One pupil is outside the circle and coaches the boy in the middle.
At the teacher's command the "game" begins. The circle closes in on the boy in the middle. He tries to keep the circle wider by punching and kicking. This is an oppressive experience! Some boys lose their self-control and start punching and kicking about wildly and without direction. Others forget to breathe! The coach watches and gives directions.

The boy in the middle must maintain overview and control. He shows this by keeping his punches and kicks well directed and dosed and by going on breathing well.
"Keep your breath in your belly, think of your footwork and keep looking at the position of the hitting cushions." For they are held in various ways, enabling instep-kicks, sideway kicks, forward kicks and various punches.

After 1 minute the teacher indicates the end of the exercise:"Aaaaaaand stop!"
After that he does a relaxation exercise similar to the one in lesson 11 in which the breathing is lowered to the belly, the feet are grounded and the eyes and body relax.

12.4. Introduction of the Three Steps Plan (TSP)

The teacher starts this introduction for instance as follows:
"In the previous lesson we discussed that you must have the freedom to go your own path in life and stand on your own two feet, but in the videoscenes we already saw this is not so easy for everyone. Going your own way sounds interesting, but how do you go about it?
In the first place, you have to set yourself targets. To reach those targets you need tools. These are formed by intuition, concentration, visualisation, perseverance, self-discipline and self-confidence."

"In the last few lessons you have been able to experience and train concentration, visualisation and self-confidence yourself. We have practised the tree attitude, the unbendable arm, the bridge and in fact many sparring exercises, intuition exercises and breathing-strength exercises and so on train mental strength. For they are in fact also about self-control, control and perseverance."

"Today we make a connection between these specific inner-strength exercises and everyday life. A connection between now and your future. Of course it is fun to have a strong, unbendable arm, but that does not help you much in everyday life. The mental strength exercises are a means to get acquainted with your strength with the intention to apply them in your everyday life. This double intention is also the essence of martial arts training."

"It is very important that you know what you are able to and what you want, that you are allowed and able to find your own way and have the courage to take it.
But is that easy?
No, that is very hard and at the same time very important. In fact the thing is that you get to know and develop yourself. And that is a lifelong ongoing process. That is really what growing up and becoming an adult is about! That is why the lessons about chosing your examination subjects are so important with a view on what you want to become and do later in life."

So.... how do you find your own way?

By answering these three questions:

1. What do I want?
2. What thought or image may help me?
3. What approach or plan must I follow?

These questions and answers together form the Three Steps Plan.

The Three Steps Plan

Question 1: What do I want?

The first question is also the most important and hardest question! How do I find out? It is impossible to give you any cut and dried answer, that goes without saying. For here we need feeling and intuition, a certain appeal things have or have not. For many young people this is very hard to get clear.

Precisely because this is for the larger part a matter of feeling, a reference to the intuition exercises in lesson 8 is in place. For we want the boys to take the power of intuition and feeling seriously and develop it. One intuition exercise was about: "Where is your partner?" The first question then was: Where do you feel absolutely nothing? And then we asked: Where do you feel more activity?

As the answer to the question "What do I want?" also implies feeling and intuition, the first question to answer should be: What do I not want? And then: What attracts me more?

So, point the boys to the fact that this is what they should listen to and that they should dare to trust their feeling and intuition. Of course there are also intellectual arguments that play a part, but they are probably more supportive than directive.

To answer the first question you need to follow your feeling.

Question 2: What thought or image may help me?

After having worded a clear goal, here the boys should think of a positive thought or strong visual image that will work supportive in reaching that goal. Of course, both is possible as well.

The positive thought will teach the boy to think positively about himself and his possibilities. It is an important instrument in Neuro Linguistic Psychology. It strengthens his self-confidence.

The positive, visual image is probably a stronger aid for dyslectics and other children. Visualisation has been discussed and practised in the previous lessons to support physical exercises. Now this knowledge and experience is applied in a more everyday situation.

Every time the boy thinks of the target he set, the positive thought must be pronounced or thought in the form of a supportive sentence and/or the positive image must be visualised.

To answer the second question positive thinking and positive visualisation support self-confidence.

Question 3: What approach or plan must I follow?

When the goal to be reached is somewhat further in the future, a plan must be made. Following that plan demands self-discipline and perseverance.

The third question is concerned with self-discipline and perseverance.

Method

The pupils are sitting down in a group in front of the blackboard (if there is one in the gym).

"First we will fill in the Three Steps Plan by way of an example. After that we try to break the board with one blow and to be successful, we use the TSP."

Example 1 Smoking

1) I want to stop smoking
2) I am not hooked! I see myself standing calmly among others who are puffing away nervously. I do not need it. I can feel that.
3) I am going to chew gum. I will do it together with two friends. When I am having a hard time I am going to phone my friends. When we manage to keep going for 3 months, we are going to use the money we saved for a .....

Example 2 Marks

1) I want to get rid of my insufficient marks
2) I know I can! I can see the marks on my report-card and the surprised reaction of my parents.
3) I am going to keep a homework schedule and a logbook. I will ask X to help me repeat things. I will ask my father's help when it is difficult. In three months' time I must have gotten rid of two of the three insufficient marks. In five months' time the last insufficient mark will be gone too.

Example 3 Lecture

1) I want to deliver a good lecture in class
2) I am cool and stay that way! I can see myself delivering the lecture. I look around the class calmly. I feel that I am standing firmly grounded and relaxed with my breath in my belly.
3) I will start preparing well in advance. I will look for a subject that appeals to me. I will write down the most important points and shape a story around it. I will practise a couple of times in my room at home. When I should falter during the lecture, I will have someone ask questions to help me get started again.

Example 4 Pilot

1) I want to become a helicopter pilot.
2) I can see myself flying the thing! I am going for it!
3) I will take care of good marks on my certificate. I will read a lot about helicopters. I will save money to get my gliding brevet. I will get myself informed about the admittance procedures and conditions for selection.

12.5. Breaking a board in one blow

Now the pupils will start breaking the board. For this we will go through the TSP first:

1) What do I want? Answer: I want to break the board with one blow.
2) Positive thought and visualisation? Answer: That board will go to pieces! I can see the chips flying about!
3) Approach or plan? Answer: I will make a rock fist and use the strength of my breathing with a kiai.

Now the teacher has a choice.
He can have the boys break the board with one blow. Then he will point to the symbolism: "This board means that you can go your path, supported by a positive conviction and self-image. A path that is sometimes difficult, because it will involve many difficult decisions that you will have to take yourself, on your own."
The teacher will ask every boy for his positive thought. Every boy must say this thought out loud clearly! "Have your voice heard! Everyone has the right to make his voice (and opinion) heard."
After that, each boy writes a personal goal on his board. Breaking it, symbolises the strength and perseverance needed to reach that goal. In this way, it forms an important positive mental anchor. Setting this goal is part of the homework assignment for this lesson.

The teacher may also choose to form groups of 6 in which they break the board simultaneous-ly. Then again he will point to the symbolism that following your personal path of life you will meet many obstacles but, at the same time, particularly with the hardest and most difficult obstacles, you will meet people who are going the same path so that you will be able to support each other.

The board had best be placed between two benches. When you do not wish to waste too much time on the actual breaking exercise, you can also put the board on two others. In that case it is possible to break several boards simultaneously in larger groups.

12.6. Pushing-hands in a circle

The lesson is finished with the pushing-hands exercise (see also lesson 3, item 3.3.). This time it is not the pushing-hands fixed step in which not a single foot can be moved, but pushing-hands in a circle. In this contest the object is to work the opponent out of the circle with one or both of his feet. With this form it is also important to use the rock and water qualities alternatingly (gamestyle = lifestyle).

Exercise 3

Form groups of 4 boys of equal height. Each group has one circle at its disposal. The basket-ball circle is very appropriate for this. More circles can be drawn with a piece of chalk.

Two boys stand in the cirle and first make contact with the pulses of one hand, in the same way as with pushing-hands fixed step. The moment the other pulses meet, the game starts. One pupil is the referee.

Fetching is permitted; making judo throws is forbidden (the boys have no mats and not learned breaking a fall). The best tactic here is also to "stick" to the opponent without actually fetching him and without letting the opponent fetch you. A player who maintains contact well, will feel the other starting an attack and thus has the time and the calmness to react properly to it.
Here again the following advice applies: "Keep your breathing in your belly, keep strongly connected with the ground and with your partner in your feeling, be flexible and relaxed, do not over-strain your shoulders."
The winner stays inside the circle. When he has won three times in a row, he will look for a stronger group. Someone who, on the contrary, does not stand a chance continuously, should look for a less strong group.
Here it is also the point again that not all the attention is focussed on winning or losing, but that there is appreciation for trying to learn and apply the rock and water techniques. Investing in loss to become better!

12.7. Fitness exercises

12.8. Group discussion: what have I learned and discussion of the homework assignment for next week

Questions to lesson 12

In this lesson we introduced the **Three Steps Plan**.
You have to be courageous and have self-confidence to develop your possibilities and talents and learn to go your own path independently.
Your talents ask for development, so to speak. That is why you feel attracted to some things more than to others. That gives direction to your life.
In choosing your path, intuition and feeling play an important part. You have to learn to trust them.
The Three Steps Plan helps you develop your self-confidence and reach your goals.

When you really trust yourself, you will discover you are able to do more than you would ever have believed you could! Then the rule applies:

The sky is the limit, there is no limit!

So, you must manage to develop your **self-confidence**.
The more you believe in yourself, and learn to go your own path, the more you will start feeling connected to others.
Personal development will lead to friendship and to genuine solidarity.

You must be tolerant to others. They also want to be able to be themselves.

Think again:
A genuine man is someone who has the courage to follow his feeling and go his own path and take upon him the responsibilities that he meets on his way.

Assignment 1
Fill in the Three Steps Plan for next week (look at the examples). So, think of some difficult target that you would like to reach.

Question 1:	What do I want? This is about listening to your feeling.
Question 2:	What positive thought or image can help me reach my goal? This is about positive thinking and visualisation to increase your self-confidence.
Question 3:	What approach or plan must I follow? When the goal to be reached is a bit further ahead in the future, a plan must be made. Following this plan demands self-discipline and perseverance. *This is about self-discipline and perseverance.*

Examples of a Three Steps Plan

Hang these examples somewhere, or hand them out to your pupils.

Example 1 Smoking

1) I want to stop smoking
2) I am not hooked! I see myself standing calmly among others who are puffing away nervously. I do not need it. I can feel that.
3 I am going to chew gum. I will do it together with two friends. When I am having a hard time I am gointo phone my friends. When we manage to keep going for 3 months, we are going to use the money we saved for a .....

Example 2 Marks

1) I want to get rid of my insufficient marks
2) I know I can! I can see the marks on my report-card and the surprised reaction of my parents.
3) I am going to keep a homework schedule and a logbook. I will ask ...... to help me repeat things. I will ask my father's help when it is difficult. In three months' time I must have gotten rid of two of the three insufficient marks. In five months' time the last insufficient mark will be gone too.

Example 3 Lecture

1) I want to deliver a good lecture in class
2) I am cool and stay that way! I can see myself delivering the lecture. I look around the class calmly. I feel that I am standing firmly grounded and relaxed with my breath in my belly.
3) I will start preparing well in advance. I will look for a subject that appeals to me. I will write down the most important points and shape a story around it. I will practise a couple of times in my room at home. When I should falter during the lecture, I will have someone ask questions to help me get started again.

Example 4 Pilot

1) I want to become a helicopter pilot
2) I can see myself flying the thing! I am going for it!
3) I will take care of good marks on my certificate. I will read a lot about helicopters. I will save money to get my gliding brevet. I will get myself informed about the admittance procedures and conditions for selection.

Lesson 13 Sexuality

13.1. Group discussion in which the theme of the lesson is discussed and several pupils answer the questions to the previous lesson

The group discussion is started by having some pupils read their TSP aloud. Furthermore, the teacher can ask the entire group which target they used (question 1) to fill in their TSP's. When some of the boys have not managed to do so, the teacher may suggest to help them with it after class. It is really important that the boys get hold of something they can work with, that teaches them to set targets and give direction to their energy.
Then the teacher introduces the theme of sexuality.
"In lesson 11 we discussed homosexuality and personal development. Personal development means that every human being must have the chance and freedom to fully develop himself. That gives real satisfaction and makes you truly happy. Your personal possibilities and talents see to it that you will feel attracted to some things and not to others. They give direction to yourself and your energy in life. That is why one person is attracted to women and another to men, one loves sport and another loves computer games etc.etc."

"So, this development is purely individual. Everybody develops differently and also at a different tempo. You have the right to this freedom, but you must also grant this right to others. Therefore, freedom and tolerance should go together."

"Today we are going to watch a videoscene about sexuality, and especially about the various ways in which people experience their sexuality and go through different developments. It is precisely because sexuality is a very personal, individual experience that it is important to learn how to associate with each other. Feeling, understanding and respect for a partner are very important here."

"In the videoscene you are about to see, a nice boy and girl are in love with each other, but because the boy has only little understanding, feeling and respect for his girlfriend, it finally results in rape. We deliberately chose to show you this scene because every boy knows that assault and rape - as they are often read about in the paper - are serious crimes that are committed by boys and men who do not know how to make contact with girls and women in a normal way.
This scene will show that many boys in a normal relationship have little or no idea of how girls and women experience sexuality, can muster little feeling and respect for it and may become violent about it, also as a consequence of their loss of self-control."

Today, the physical part of the program will be concluded with free sparring and pushing-hands.

13.2. Free sparring

The teacher introduces this exercise as follows:
"Find someone whom you trust completely. That is important, for today we are going to spar with each other without me giving you any rules in advance. You have already had a fair number of lessons, so I think that you can manage on your own. As far as I am concerned anything goes, unless you want to set some rules yourselves. Find someone. Ready???? Go!"

The teacher introduces this exercise in this way because he wants to make a link between free sparring and the videoscene "In love" that will be played after this. In the videoscene it is clear that the girl initially trusts the boy completely. For she was in love with him (and he with her). Setting rules in advance had not been the matter in their relationship yet. She trusted his respect, feeling and understanding for her. That was a bitter disappointment.

With this "free sparring" exercise we copy that situation in fact. The teacher withdraws. The boys trust their understanding, feeling and respect for each other. They trust the other not to kick too hard or really push through and so on.
Indeed, with many boys this will be the case, but with some pairs it won't. The moment the teacher sees that some boys are attacked too fiercely by their partner, he will stop everything.

"Aaaaaand stop! I see many boys who are sparring with each other admirably well, but I also see several who kick and punch too hard. How is that? Didn't you agree on anything? Because you didn't expect the other to go about so fiercely?
Alright, so you notice that not everyone has the same set of rules and limits. This means you have to set them in advance, even though the other one is your friend.
Now change partners and first agree on a clear set of rules before you start. You will get one minute to do so. Everybody ready? Begin."
Change partners frequently and every time emphasize the importance of setting clear rules.

13.3. Videoscene "In love"

"Alright. Let us watch the video now. It is called "In love", but you will see that the girl does not actually get much love. In fact, the same problem that you have just experienced in free sparring is at hand here. I allowed you to go on by yourselves, trusting yourself and the one you were sparring with. Especially the first time, before you received the first blow, it was difficult to set rules. It would seem as if you did not trust the other or were afraid yourself. And yet, setting rules did actually appear to be very important!
It is no different for the boy and girl in this scene. The girl is in love and that is why she completely trusts the boy. Setting rules together in advance about how they wish to deal with each other might create the impression that they did not trust each other?

But it will appear that, here too, it is really necessary!"
Next the teacher shows the videoscene.
He may choose to play the scene as a whole, but he can also stop the tape at certain key scenes and ask questions about them.

After the tape has been played, the teacher has a group discussion with the class about it.

13.4. Group discussion with reference to the videoscene; information about relief assistance authorities

The teacher has a group discussion with the boys. In this group discussion he will ask the boys a number of questions and try to start off a discussion between the boys as well. A number of things should be brought forward very clearly:

- Here it concerns a form of sexual violence, i.e. rape. It is very important that the boys should realise that rape is not only something that is committed by strange men in a dark forest or narrow alley, but that there are many forms of rape. And that a lot of sexual violence is committed precisely in the first sexual contacts of boys with little self-control and little feeling, understanding and respect for the other person.
- Legally, every form of penetration of someone else's body, against their will, is a form of rape. This means that for instance a French kiss is also considered as rape.
- Setting clear rules within a relationship is difficult. It creates the impression of distrust. However, this is not correct. Precisely partners who show understanding and respect for each other, will also understand that clearness about such personal things as sexuality is important to give a relationship the chance to grow.
- The prejudice that girls always say no while they actually mean yes must be discussed. Here is a small field of tension that cannot be seen through by every boy. It is pleasant for a girl to be liked by a boy. But partly because of insecurity or for other reasons, she will probably not answer his approaches right away. An initial rejection or neutral reaction may later change into a somewhat more accommodating attitude. Boys have difficulty in recognising the difference between an initial rejection and a clear No. Boys must learn to read the No-message and respect it. Girls must learn to give off clearer No-messages. A clear No means that body language and words must be unambiguous and indicate STOP.
- The impact of sexual violence on someone's life and further development is enormous. It may lead to the estrangement of one's own body, contactual problems, problems with later sexual contacts, suicide etc. Although the obstacle to report sexual abuse is big, professional help to get over it must be advised firmly.
- Sexual violence is usually committed by men, but women can also be the perpetrator.
- Men can also be victims of sexual violence. There is less known about them than about girls. This is primarily because it is even harder for male victims to come forward with it and find help than is the case

with women. With men this threshold is caused by the fear that they will be seen as homosexuals (in case of a male perpetrator) or as weak (in case of a female perpetrator). Moreover, with male victims of sexual abuse there is often an in-voluntary ejaculation during the act, which might create the idea that "he must also have wanted it to happen himself". Insecurity and fear which can be carried along a lifetime. Men who finally do report sexual abuse to the police have often kept silent for years. Generally, men report at an older age than women.

- During this lesson the teacher will discuss and hand out a list of relief workers inside and outside the school, with their names, addresses and function.

During the group discussion the teacher may ask the following questions:

1) Was this rape?
2) In what ways did the girl indicate that she did not want it at all?
3) Why did Peter not listen to her?
4) Was it Peter's intention in advance?
5) Then what happened to him that made him go on?
6) Would he really have enjoyed it?
7) What would Peter gain by showing understanding, feeling and respect for Carol? Answer: then their relationship had been able to grow into a good one in which sexuality could have deepened it on a basis of equality, mutual respect and feeling.
8) What impact will this have on Carol?
9) Do you know the consequences of sexual violence for the further life of the victim?
10) What should Carol do now? Answer: share her experience with someone she trusts. So, talk about it and not keep it to herself.
11) Does assault and rape also happen to men and boys?
12) Why do you hardly ever hear anything about it?
13) Why is it more difficult for men than for women to report sexual abuse and ask for professional help with it?

13.5. Sexual abuse

Sexual violence and abuse are usually understood to be assault and rape. These are rather heavy and formal words for boys. Although many boys are involved in it, they do not always recognise it as such. Rape and assault "is what others do". The videoscene "In love" shows that rape can also take place between friends.
It is precisely the fact that sexual abuse generally occurs among friends and acquaintances that makes it so difficult. Often it is a twilight zone: is it or is it not sexual abuse?

The teacher brings this up as well and puts the following situations to the boys, always with the question "Is this sexual abuse?"

- challenging girls who grab you by the crotch
- your friend who insists on jacking off each other
- your father or brother who invites you every Friday night to watch a pornofilm 'companiably'.

"The situations in which people you actually care about are involved, are very confusing and awkward. In all these situations, time and again, the questions apply: What does my feeling tell me? Do I actually like it? Is this normal? Do I want this?

When you are in an unwanted situation, apply the rules of confrontation. If that does not help it is advisable to look for help elsewhere."

Here too, the teacher indicates that talking about such situations is important. The same relief workers inside and outside school are available for this."

13.6. Pushing-hands fixed step

This exercise form needs no further introduction. We finish the course with this exercise because it reflects the rock and water qualities so strikingly. Especially the rock quality has been brought forward in a special way in the final lessons. The boys have been introduced to the phenomenon that everyone has a unique individual source of strength, qualities and possibilities at their disposal. A source that we can call their core essence or rock quality. This strength gives guidance and direction to their lives from within. The trick is to become aware of this guidance. Boys must become aware what really touches them. Only then they will find the path that leads to true self-fulfillment. Only this path will lead to a deep sense of direction, meaningfulness and solidarity.

The rock quality stands for the awareness of one's own possibilities and personal path of life. It experiences and accepts the tasks and responsibilities which it carries. The spiritual awareness is conscious of meaningfulness and vocation.

The water quality stands for the insight and experience that people in fulfilling their paths of life, meet other persons deep within their mutual Hearts; that essential boundaries between people do not really exist and that this deep sense of solidarity implies genuine communication as a matter of course.

During this final exercise the teacher tries to make as many partner changes as possible. Every boy should actually have been able to practise at least once with every other boy. Moving together in pushing-hands is a true exchange of strength in which you become more and more sensitive of the other person's intention. The fun of this contact and exchange are most important. Winning or losing are less so. The profit is in being together in one movement.

Moving and playing together, certainly in such an intensive form of contact as pushing-hands, forms the real basis on which living together can be founded.

"Choose a partner and begin with pushing-hands at my command. We play pushing-hands for several minutes and after that you look for another partner. Winning or losing is not at stake, but moving together is.

Try to alternate rock and water as effectively as possible. That will only work if you move firmly and flexibly within your basis and maintain feeling for your partner.That is in fact also the most important message of the course: become aware of your own strength and quality and feel connected to the people around you.
In this final lesson we are going to try to play pushing-hands once with every other boy and so give the course an appropriate ending."

13.7. Fitness exercises

In this final lesson we check if the set practise targets have been achieved. When the choice was for individual targets they must be checked now. For this, form groups of four and have the boys take turns in trying to achieve their practise targets. The rest of the group will be coach and referee at the same time.
In the case of a teacher having chosen for class targets, the exercises concerned are closed off together.

13.8. Group discussion: what have I learned in this course and discussion of the final assignment

The teacher has the pupils sit down in a circle. A conclusive group discussion is very important. A good discussion can give added value to the entire course and place the whole in a positive perspective.
The teacher can ask the boys to consider what was the most important thing they have learned in this course and announce this in a few words or sentences to the group. He will also tell himself what he has learned from the course and what has been most important to him. It may be that he has to start off doing so to break the ice, if not it is preferred to leave the initiative with the boys.

After this the teacher discusses the final assignment: the idea is that all answers to the questions that were given after each lesson are brought together into one essay. This essay must be handed in at a given date.
The teacher will read and correct the assignments and give comments where needed.
To make clear to the pupils what requirements the essay has to fulfill, the teacher may illustrate this by showing some of the essays of a group that have finished the course earlier.
It is also possible that a certificate is handed out to the pupils at the time that they have concluded their essay - and with it the course - properly. This certificate will mention the contents of the Rock and Water program in a number of key words. Moreover, it is possible to mention the results of the fitness exercises during the final lesson on this certificate. The certificate is signed by the teacher, the pupil and the head-teacher.

Question to lesson 13

In this final lesson we have seen a videoscene about sexuality, and especially about the various ways in which people experience their sexuality and go through different developments. It is precisely because sexuality is a very personal, individual experience that it is important to learn how to associate with each other. Feeling, understanding and respect for a partner are very important here.
The videoscene makes clear that rape is something that often occurs between acquaintances. The story that often makes the paper is about men who rape women in dark alleys.

But .... by far the most cases of sexual violence occur between acquaintances, and both boys and girls can become the victims of it.
So, sexual violence also occurs especially between younger people, such as yourselves, who have little experience with sexuality and do not realise that their partners experience sexuality in a different way. It is precisely in these first sexual contacts that there is little understanding and emphatic feeling for the other.

Sexual abuse more often occurs in situations in which the victim knows the perpetrator well and in which there is a matter of difference of power (often there is an age difference as well).
That sometimes makes it difficult to recognise it as such, and even more difficult to stop it. Many situations start off fairly innocently but take on more and more serious forms. In fact, it is because it often occurs in situations in which the victim and perpetrator know each other well, that the perpetrator can use blackmail or threats to force the victim to keep quiet. In that way the situation of sexual abuse may last a long time.

What counts is this: when you have the feeling that something is not right and occurs against your will, then you must try to stop it. If that does not work on your own, you must try to get help.

When you have been assaulted or raped you must always find help. Assault and rape have a very deep effect on someone's personal feelings and further development.

There are various relief assistance institutions that may help you cope with this traumatic experience. In this lesson you have been told where you may go for help. It is also mentioned in the forms that you have been handed out during this lesson.

There are many kinds of hidden sexual abuse. They occur everywhere! Think about the following questions, and say whether you consider this to be sexual abuse or not:

1) challenging girls who grab you by the crotch
2) your friend who insists on jacking off each other
3) your father or brother who invites you every Friday night to watch a pornofilm 'companiably'.

Final assignment:
Write down in a minimum of 10 lines what you have learned from this course. What did you like best, what did you perhaps like less? What - if anything - did you miss? What did you think really important?
Bring the answers to the questions to every lesson together in a nice essay.

APPENDIX

Dealing with a threatening group

1. Group discussion

In this group discussion attention is focussed on pointless violence as it happens more and more often in the Netherlands during the final years. Usually large groups of boys are concerned who bother other people, threaten them and even physically abuse them with very serious consequences.
The class is given information about the nature and composition of these groups. Moreover, they will be taught how to deal with a threatening group. All exercises have a preventive nature.

Everyone in our society gets into contact with such groups regularly, so this training is important to everyone!

The following questions are relevant:
1) How should you act when you are confronted with a threatening group?
2) What is the intention of such a group?
3) What is the group structure; is there a clear leader of the group?

2. Helping to tag

'Helptagger' is a simple tagging-game that - in its simplicity - brings two core themes to the attention of the boys very clearly. These two core themes are:

1. The power of the individual towards the group. One ringleader can terrorise an entire group as long as the group cannot unite as a whole. As soon as the group unites, the ringleader does no longer stand a chance.
2. The threshold people have in asking for help. Especially with boys it is common to think that asking for help is a sign of weakness. Offering help is much easier to them. Boys must be brought to realise that helping each other, and also asking for help, is a normal thing to do. Asking for help is rather a sign of strength and security than the other way around!

The game goes like this:
There is one tagger who tries to tag the rest of the group. The ones that are tagged have to stand still on the spot. They can not be liberated! There is one way to be safe from getting tagged: when you jump onto someone's back or into someone's arms you are free. The same thing applies to the one carrying the other boy, the helper.
Initially it will appear that the tagger is supreme. In no time at all he will have tagged many pupils, if not all. The teacher takes this up as follows:
"I see now that many people have been tagged and are fixed in their places. Why did you not ask someone else for help? Or offer help?
Asking for help is difficult, isn't it? And working together as a group as well! That is why it is possible that, in

your class, in your school and in our society, one individual or a small group can exercise power over larger groups of people.
But, is asking for help a sign of weakness?
NO! Asking someone else for help is rather a sign of self-confidence and security. The moment we all do so, that one tagger, or ringleader, or terrorist, or group of bulliers, no longer stand a chance."

"We will play the game again, but now we agree that asking for or offering help is not a sign of weakness, but the best strategy to get the tagger and that which he symbolises under control.
Who volunteers to be the symbolic ringleader in the shape of a tagger?"

Next the game is played again. Things will go a lot better now. A few pupils will probably still have trouble asking for help. The teacher can take those apart for a while.

Variation
The helping can be extended by initiating a possibility of liberation: the one who gets tagged stands leap-frog and can be liberated when someone jumps over him.

3. Composition and intention of the group

A group of troublemakers often consists of boys who come from a disco or a cafe and gather at e.g. the railway-station because they have to take the train home. Most of them will know each other, but they do not form a solid group with a distinct leader and a specific goal. That is important, for those are the chances for a passer-by.

Most boys will have drunk (too) much. Some will even have done so in combination with XTC or another drug. This means that those boys will not be approachable with reason and .... that they will react very primitively. They are even more perceptible to body language than a sober person would be.

The moment the group clearly has the intention of beating up someone, things become a lot more difficult. But here too it applies that trouble can be largely avoided when a number of basic rules are followed.

4. Attitudes that provoke aggression: the macho attitude or the tunnel attitude

There are two attitudes that provoke aggression: the macho attitude and the tunnel attitude.

The teacher draws the entire class up at the back line:

"You are now such a group of boys looking for trouble. I will show which attitudes provoke your aggression and irritation."

1. The teacher walks in a deliberately challenging macho attitude past the group. "What do you think will happen when you walk past such a group?" Answer: The fat is in the fire!
2. Now the teacher walks past the group in a tunnel attitude (chin down, eyes to the ground, narrow shoulders). "And what kind of reaction will this unleash?" Answer: Now you would also like to tackle that person and what not!

5. Working at an attitude that aggression does not hold on to

"You all have an attitude that fits you. It is your personal attitude that makes you feel most pleasant. You do not have to change that. But... in case of a threatening group you will have to work with your attitude because it is your attitude that will determine whether you will get into trouble or not."

"We will work at this attitude in a couple of steps, but first this:
When you have to walk through a group of boys and your feeling or intuition warns you that things are not right, always follow your feeling and take another route. You had better take a detour than a risk. Trust your intuition!"

The first, and probably most important tip:
"You must create an impression of being in a hurry. You are clearly heading for something. You are on your way and for that reason you have little attention for the group you are passing. To create this impression you take bigger and faster steps."

Exercise 1
"Walk to the first line of the gym the way you always walk. When you arrive at the line your steps become bigger and faster.
With this higher pace you get past the group twice as fast. So, the group has less time to bother you. They will probably not even notice you! And when they do make remarks or call you names, then it is very normal not to react. For you are in a hurry!
Walking faster must not look like a fearful flight, for that provokes aggression. You must look self-assured without the exaggerated, challenging macho look."
Exercise 2
"Again walk to the line like you always do and after that take faster and longer steps and lift your chin a little. That chin says everything about radiating self-assurance or not. When you lift your chin, your chest comes forward a bit. Have a look at me."
The teacher shows it by walking straight in front of the group, with his chin up and his chin down.

It will appear that some pupils will walk at the right pace and with their chins up, but that their shoulders will be too narrow and drawn up. That is why we do the next exercise.

Exercise 3
"You cross the gym again, but now you consciously let your shoulders hang down in a relaxed way and you feel broad and self-assured."

6. How do you deal with calling names?

The moment a passer-by walks past the group, even though his attitude is the one described above, one or more of the boys will begin to make challenging remarks or call names. The best strategy is to avoid contact! To do so the following is important:

1. You look in the direction of the sound without changing your pace or attitude. Looking back shows that you did hear them and give them some attention. Maintaining the same walking pace with a self-assured attitude, however, indicates that you do not have the time to react to the group. Not looking back can be explained by them as fear or arrogance.
2. You do look in the direction of the group, but you do not look at anyone personally. So, you do not make any eye-contact! You look past the group! Making eye-contact alone is already enough to provoke aggression: "Is something wrong?"
3. You definitely do not react to calling names! Not in any manner! Something small can already set fire to the situation.

Exercise 4
The class once again crosses the gym with the right attitude and walking pace. Halfway, the teacher plays the troublemaker and starts calling names. The class reacts as explained: attitude and pace do not change, they do look in the direction of the teacher but.... past him/her.

7. The final test: walking through a threatening group

Now, what counts is putting into practise what has been taught.
The teacher and half of the class (for instance the boys first and after that the girls when there is a mixed group) form two lines facing each other at about 1 1/2 meter apart.
Mind you: this is a practise situation. In "reality" pupils should do anything possible to avoid a similar situation. It is better to take a different route when they see a group that looks threatening.

Exercise 5 Walking the gauntlet

Half the class have formed a gauntlet. The other half take up position at the back line. At the teacher's signal they walk the gauntlet one by one. The teacher takes up position at the other side of the gym, at the end of the street. He gives individual advice to each pupil about his/her body language. He sends back some of the pupils to walk through the street again. This exercise can be made harder (more realistic) by asking boys from another, unknown class to form the street. It can be made easier by making the street shorter.
Most pupils will have trouble in maintaining a proper pace that expresses purposefulness.

8. Conclusive group discussion: giving a description and filing a report

In this group discussion a number of important questions are discussed:

Question: When do you report to the Police? Only assault or abuse, or about intimidation as well?
Answer: When you have been physically abused it goes without saying that you report to the police. Ask one of your parents to come along. Otherwise, ask a teacher that you trust.
Some pupils are afraid to report to the police. "When they find out I have been to the police, they will beat me up altogether!" This means that the victims accept the group of boys to be almighty and that police/school/society are powerless. Tell them that this is the point that everything turns on:
all of us should resist against all kinds of violence. The moment we lack the courage to report to the police, we deliver ourselves to the power of small groups of anti-social troublemakers."
Once again, refer to the game with which we started this lesson.

But even when "only" intimidation is the case, you should report it. For two reasons:

1. Intimidation can have equally far-reaching consequences as physical abuse: people have been made so afraid that they no longer dare take the train for instance. Intimidation cannot be disposed of as a joke! Intimidation is also an offence against which a report should be filed!
2. Usually the same groups of boys bother people. It is important to the police* to get as clear a picture as possible of which group(s) of boys are bothering others where and when. Then they will be able to take more effective measures. These boys must know that they are being found out.

It is important that the pupils are able to give a good description when they file a report. So, take a good look at the perpetrators.
"What do you have to pay attention to for a good description?"

- Do you know (one of) the perpetrators?
- Height, age, colour of hair, colour of skin, clothing.....

9. Offering help

* The Gemeentelijke Scholengemeenschap Schagen (Municipal Community of Schools in Schagen) has made contact with the police of Schagen. After several talks, the following has been decided: the Rock and Water program offers a good structure to strengthen the police-school contacts in a positive way. They will be preventive and informative.
During part of a lesson in the Rock and Water course a police-officer will give information about filing a report, the legal side of abuse and sexual violence etc.
The contacts between school and police go by the name: School-Adoption-Plus-Plan. After Schagen, it will be further developed at a regional level.

When someone is witness to an assault as in the case of assault by a group, help must be offered.

- Draw attention of the passers-by by making as much of a racket as possible.
- Ask someone to call the police with a cel-phone or make that call yourself.
- Take a good look at the perpetrators so you are able to give a description.
- Try to mobilise the help of the spectators to liberate the one who is attacked.
- Offering help on your own would be very unwise. It strongly depends on the situation whether that would be useful or not.

Finally: hand out the forms in which the most important points of dealing with a threatening group are described.

How do you deal with a threatening group?

There are a number of things you definitely have to think of when you are confronted with a threatening group. Here you find them all together.

Preventively

1. Your body-language and -movement can be provocative to a group when you walk in a tunnel attitude. Then they will think that you are an easy target. However, when you walk like a macho, that also works like a red rag to a bull.
   The beach attitude is a good one. This is: chin up, big purposeful steps and walking on at a good pace.
2. When you are spoken to or called names: do not look at them, but do look into the direction of the group past them. See to it that their eyes and remarks do not get at you.
3. Often a group does not have any intention of beating up someone in advance. It is something that occurs as a result of bullying remarks and calling names. Never react! For then, under the influence of alcohol, the thing will explode. By walking away purposefully at a good pace you can prevent a lot of misery.

Intuition

What does your feeling tell you about the situation? Danger? Then get the hell out of there!
Avoid dangerous places! Rather take a detour!
Getting into a fist-fight with a bunch of troublemakers does not get you anywhere.
Too many terrible things have happened not to make you see that.

Asking for help

When you feel threatened, ask help from passers-by. Or ask them to call the police if they cannot help you.
Walk into a shop and ask them to call the police for you.
Running away is not cowardly in these cases, but wise. The cowards are the ones who intimidate or attack other people with a group.

How can you help others?

By calling the police.
By taking down a description.
By making a lot of noise to attract the attention of as many passers-by as possible.

Always report intimidation or violence to the Police

When you have been threatened or abused, you must always report this to the police. They really do something with it. It is often to do with the same boys. This is how the police will know better who to look for and where. The school maintains contact with the police about this! You will have to be able to give a good description of the perpetrators, so pay attention to what the attackers look like.

Violence is a problem that concerns us all. Let us do everything we can together to get it done with.

APPENDIX II

Rock and Water: four lines of development

In addition to the 5 steps that can be distinguished in the Rock and Water program, a number of lines of development can also be indicated. The insight in these lines of development promotes the view and output of the course.

First line of development: Rock and Water

- introduction of the Rock and Water principles by teacher and pupil in which physical, mental and social aspects are combined (lesson 2)
- Rock and Water in romping, games and pushing-hands (with variations)
- Rock and Water verbally: on the mat (lesson 2, item 2.7)
- Rock and Water socially: in the school yard (lesson 3, item 3.7)
  - how to deal with each other (lesson 4, item 4.4)
  - sexuality (group discussions, lesson 13)
- Rock mentally: mental strength training: concentration, visualisation, positive thinking, tree attitude, hara attitude, Three Steps Plan (lessons 9 - 13)
- Rock and Water spiritually: inner compass, inner undercurrent, what is a genuine man (lesson 11 group discussions).

Second line of development: learning to control energy

- Standing strong
- Fighting position
- Kiai
- Kicking and punching with the emphasis on technical application
- Kicking and punching to hitting cushions
- Ward-offs
- Kicking and punching to hitting cushions (10.5), with two attackers (11.3) and more than two attackers (12.3).

Third line of development: learning to direct energy

- Rock mentally: mental strength training: concentration, visualisation, positive thinking, tree attitude, hara attitude, Three Steps Plan
  (lessons 9-13)

Fourth line of development: self-awareness and spirituality

- All exercises that increase the body awareness: learning to breathe low, to centre, to stand firm, relaxation exercises. Improved body awareness corresponds with a stronger self-awareness (the emphasis in all physical exercises is on this aspect)
- Boundary exercises and confrontation exercises develop a feeling for boundaries and self-respect, and also the insight in boundaries of and respect for other people (lesson 7)
- Intuition exercises increase the emphatic feeling for mutual boundaries and solidarity, for inner strength and inner compass (lesson 8)
- Insight into one's own qualities and responsibilities that go with it (the inner compass), goes together with insight, understanding and respect for the uniqueness of others
  (lesson 11 group discussions)
- Following the path that leads to self-realisation, leads to the insight and experience of Solidarity (with others and all that is).

About the author

Freerk Ykema is a P.E. teacher, a remedial teacher and guidance teacher at the Municipal
Community of Schools in Schagen, in the North of Holland. In 1994, he was one of the developers of the boys program "Action and Reaction".
Since then, he has been training teachers and is a member of various organisations that aim at defensibility and the development of gender specific boys programs.
In 1984, he was introduced to the Chinese body mechanics of Tai-Chi. The knowledge and experience he gained from this, were connected to his interest in psychology and filosofy. This integration formed the basis for the development of the Rock and Water program.
In 1994, he was confronted with a serious back injury for which there appeared no cure in ordinary medical science. Trusting his intuition and inspiration, he developed a system of exercises for his back and cured it completely after years of practise. This experience strengthened his conviction and awareness that human possibilities often reach further than is usually thought possible. His ideal as a teacher is to help people in finding their genuine strength and path in life.

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Index

A

Action and Reaction 22
Aggression 160
ai-ki-do 122
Anti-bullying-Contract 72
assault 91
attack with a knife 115

B

barefoot 41
beach attitude 85
body awareness 51
body language 84
boundaries 90
boundary-awareness 103
breathing strength 75
bullying 71

C

certificate 105
chinese boxing 48
concentration 126
core essence 35
communicative 58
nclusive group discussion 49
conviction 126

E

emphatic feeling 93
emphatic capacity 32
eye-contact 95

F

fear biter 83
fighting attitude 46
file a report 163
final assignment 105
fitness exercises 48
five rules of confrontation 93
flaming eyes 47
follower 83
following behaviour 133
foot-ground-contact 43
freedom 136
free sparring 152

G

gender specific 33
gedan-barai 115
gedan-uke 115
grounding 43
group discussion 26
group pressure 131

H

hara 43
hara attitude 118
homosexuality 136
honourable 62
how to punch 52
Hothead 83
humanistic psychology 26

I

inner compass 30, 107
inner voice 29
inner strength 129
inner undercurrent 31, 108
instep kick 79
integration 37
intimidation 163
intuition 102

J

jodan-uke 115
juji-gedan-uke 115

K

kiai 46
knowledge about sexual violence 140

L

leitmotif 37

M

macho attitude 160
martial art 117
ma-washi-giri 79
mae-giri 79, 119
male victims 153
meditation 117
mental abuse 72
mental rock attitude 36
mental water attitude 36
mental strength 112
morality 32

N

neck-trap 100
negative aspect of rock 68
Neuro Linguistic Psychology 145
No-message 153

O

observe and coach 63
overview and control 143

P

perseverance 145
personal space 90
physical communication 68
physical rock attitude 36
physical water attitude 36
psyche-blueprint 107, 131
physical and mental balance 62
police 163
Popeye 83
positive aspect of water 68
positive thinking 129
powerful exhale 76
practise targets 156
proportional reaction 79, 96
pushing hands 69

R

relaxation exercise 125
ritual self-defense salute 42
Robot 83
rock and water principles 35
rock element 42
rock attitude and the water attitude 54

S

Scaredy-cat 83
Self-assurance 161
self-awareness 103
self-confidence 92
self-discipline 145
self-realisation 107
setting targets 122
sexuality 151
sexual violence 133
shielding 64, 81
shift of emphasis 108
social rock attitude 36
social water attitude 36
solidarity 28
soto-uke 100
sparring 132
standing strong 41

T

tai-chi 69
ten counts rule 57
threatening group 159
Three Steps Plan 143
to offer help 87
tolerance 111
tough guy 83
transition from boyhood to manhood 30
transformation of the apparent opposites Rock and Water 37
tree attitude 114
tunnel attitude 85

U

uchi-uke 100

V

verbal confrontation 58
violence 41
visualisation 117, 126

W

ward-off techniques 64
ward-off to the instep kick 80
water element 42
wrist-trap-liberation 94